

# SYRIA.

---

QUESTIONS AND ANSWERS

FOR

MISSION CIRCLES AND BANDS.

BY

ANNA H. JESSUP,  
Beirut, Syria.

SECOND EDITION

WITH CORRECTIONS AND ADDITIONS.

BY

REV. SAMUEL JESSUP.

---

PRICE, FIVE CENTS.

---

PHILADELPHIA:  
WOMAN'S FOREIGN MISSIONARY SOCIETY  
OF THE PRESBYTERIAN CHURCH,

No. 1334 CHESTNUT STREET.



# SYRIA.

---

QUESTIONS AND ANSWERS

FOR

MISSION CIRCLES AND BANDS.

BY

ANNA H. JESSUP,

Beirut, Syria.

SECOND EDITION

WITH CORRECTIONS AND ADDITIONS.

BY

REV. SAMUEL JESSUP.

---

PHILADELPHIA:

WOMAN'S FOREIGN MISSIONARY SOCIETY  
OF THE PRESBYTERIAN CHURCH,

No. 1334 CHESTNUT STREET.

Digitized by the Internet Archive  
in 2018 with funding from  
Princeton Theological Seminary Library

# SYRIA.

## QUESTIONS AND ANSWERS FOR MISSION CIRCLES AND BANDS.

---

1. Q. Where is Syria?

Syria is in Asia, on the eastern coast of the Mediterranean Sea, between Palestine on the south, Asia Minor on the north and Mesopotamia on the east.

2. Q. How do missionaries from America reach Syria?

They take a steamer to Liverpool, then go *via* London and Paris to Marseilles, from there a French steamer carries them across the Mediterranean Sea to Tripoli or Beirut; or they take a Liverpool steamer through the Straits of Gibraltar direct to Beirut.

3. Q. What kind of harbors are there?

There are none. Little boats take people ashore when the storms will allow of it. They have begun to make a harbor in Beirut, (1890).

4. Q. What are the roads ?

Generally they are bridle paths. There are a few fine carriage roads. A <sup>rail</sup>road is begun between Jaffa and Jerusalem, and others are expected to be built.

5. Q. What is the extent of the Syria Mission ?

The southern boundary is in the Sidon field at Mt. Carmel, the northern in the Tripoli field. It extends from Acre to the north of Hamath, and reaches from the sea beyond the mountains of Lebanon to Anti-Lebanon, about forty miles wide on the south and eighty on the north.

6. Q. What of the Physical Geography ?

The mountains of Lebanon and Anti-Lebanon run north and south, the former so near the sea that there is only room here and there for narrow plains at the foot. The highest peaks rise ten thousand five hundred feet above the sea. The higher mountains are quite barren, but on the lower ranges there are olive, oak, mulberry and fig trees. The rivers vary in length from twenty to one hundred miles ; among them are the Kishon, Damûr, Dog River, Adonis Kebcer, and the Leontes, which is the longest.

7. Q. What is the climate ?

The rainy season lasts from October to May, and the dry season from May to October. During the summer months it is very hot on the plains, so that foreigners are obliged to go to the mountains

for three or four months. In the winter there is snow on the mountains. The early and latter rains occur as in Bible times. The Sirocco, a hot wind, blows generally in the spring months.

8. Q. What are the chief products?

Wheat, barley, corn, silk, madder, olive oil, soap, wool, bitumen, cotton and sesame seed.

9. Q. What are the fruits?

Grapes, figs, oranges, lemons, sweet lemons, bananas, olives, apricots, plums, pears, quinces and pomegranates.

10. Q. What are the domestic animals?

Camels, horses, mules, donkeys, cows, sheep, goats, dogs and cats.

11. Q. What are the wild animals?

Hyenas, leopards, bears, wolves, foxes and jackals.

12. Q. What are the principal industries?

Silk culture; weaving of wool, silk and cotton; tent-making, farming, blacksmithing, carpentering, stone masonry, soap making and grinding grain. The industries are generally rude and primitive.

13. Q. Who rules over Syria?

The Sultan of Turkey, Abd-el-Hamid Khan.

14. Q. What is the attitude of the government towards the Christian Missions?

The missionaries have always tried to avoid trouble with the government, and have generally

been undisturbed. But lately many Mission schools have been forcibly closed.

15. Q. What people inhabit Syria?

The people are Arabs in race and language, calling themselves "Oulad el Arah" or "Children of the Arabs." Of those living in cities, some are half civilized, others are quite so. They are a mixture of Eastern European and Western Asiatic blood.

16. Q. Who are the Bedaween?

The Bedaween live in the desert, and are the original Arahs. They have fine horses and camels, and live in tents, roving from place to place.

17. Q. What is the religion of the people?

The people are Moslem and Non-Moslem.

18. Q. Who are called Moslems?

The Sultan counts as Moslems, the Orthodox and Persian Mohammedans, Druzes, Nusaireeyeh Ishmaelites and Bedaween Arahs. Persian Mohammedans regard all others as unclean. The Druzes have weird mystical rites of which little is generally known. The Nusaireeyeh have a religion made up from Moslem, Christian, Jewish and Pagan superstitions, and have many secret mysteries.

19. Q. Who are the Non-Moslems?

Jews and all kinds of Christians.

20. Q. How many kinds of Christians are there?

Seven. Orthodox Greeks, Papal Greeks, Ma-



ronites, Jacobites, Armenians and Latins. These are called nominal Christians. The converts from all sects are called Evangelical Christians or En-jete-en.

21. Q. What makes it hard for Mohammedans to become Christians?

Their strict laws against giving up their religion, their love of forms, their habit of polygamy, and the persecution which they must suffer.

22. Q. Have any become Christians?

Yes, but in most instances they have been obliged to leave the country. There are, however, many secret believers or inquirers.

23. Q. What is the language of Syria?

Arabic,—the language of the Koran, the religious book of the Mohammedans, and familiar in that way to 185,000,000 of the human race who are found in China, India, Afghanistan, Persia, Turkey, Syria, Arabia and all northern Africa. It is *spoken* by about sixty millions of people.

24. Q. How long a time does it usually take a foreigner to learn the language?

Two years is ample time to learn enough of the language to teach the children, and some missionaries have begun to preach in one year.

25. Q. What is the character of the people?

They are, as a rule, gentle and docile, kind-hearted and very hospitable. But they are often dishonest, and rarely truthful.

26. *Q.* What is the condition of the women ?

Among the Mohammedans they are degraded and ignorant, abused by their fathers, husbands and sons, made to labor in the fields like animals, and treated as slaves. They are thought to have no minds and to be unable to learn. Great sorrow is shown when a daughter is born, and a man never counts his daughters when speaking of his children.

27. *Q.* What had to be overcome in the first efforts to educate the girls ?

The fact that parents did not want their daughters to be taught.

28. *Q.* What has been gained in this respect ?

Wonderful progress has been made in the last thirty years. A large number of girls have been educated in Mission Schools who are now heads of Christian families, and there are seven thousand girls in Evangelical Schools in Syria and Palestine.

29. *Q.* What is the dress of the women ?

They wear wide trousers with a loose, long garment over them. The hair is generally worn in many long braids hanging down the back, with a cap on the head. In the cities they never go out without wrapping themselves from head to foot in a large white sheet, and veiling their faces closely. In the villages they wear long white veils, which they draw across their faces, leaving one eye exposed.

30. *Q.* How do the men dress?

They wear very baggy trousers with a huge girdle, a vest and short jacket, and the red fez cap on their heads. The Mohammedans add to this a turban around the fez, and a long, loose outer coat. On their feet they wear red morocco shoes with pointed toes, and these are always left at the door, never worn in the house.

31. *Q.* How are houses built?

The houses are all built of stone. In the cities there is always a central court with rooms around it. The court is often roofed over and paved with marble. The houses in the mountain villages generally have but one room, with a mud floor, no windows and a small door. The roofs are flat, and are used for spreading fruit and wheat to dry, and the family often sleep there during the hot season. The Mohammedans pray on their house tops, and in mosques.

32. *Q.* How are the houses furnished?

The houses have mats and rugs on the floor; along the walls are low divans with cushioned backs. They have no chairs, nor tables, except a small one at which they eat. Their beds are spread on the floor at night and during the day are rolled up and put away in closets.

33. *Q.* Are the people musical?

Their music is of a minor, sad character and their instruments few and very primitive. The children readily pick up airs which they hear.

34. Q. What are the marriage customs?

The marriages are arranged by the parents or friends of the bride and groom, who sometimes never see each other till the wedding day. The bride is brought to the home of her husband by her relatives, and a day or two is spent in feasting and rejoicing.

35. Q. How do the funeral customs differ from ours?

As soon as any one dies the air is filled with the noise of wailing and shrieking by women, often hired for the purpose, and the funeral takes place almost immediately. The Mohammedans use a bier which is carried on the shoulders of men, and each one in the procession wishes to bear it for a short distance. The Mohammedans do not use coffins, as their dead are buried in a sitting posture.

36. Q. How is social visiting done?

With a great deal of form and ceremony. Coffee is always offered, and sweetmeats and pipes are frequently brought in. Calls last for hours, and if the call is on business, the business is never spoken of till the very close of the visit.

37. Q. What is the food of the people?

Rice is very much used, cooked with *semmin*, the native butter. Olives, cheese, rice, cracked wheat or sweetmeats eaten with bread, will form an entire meal. One of their favorite dishes is

*kibby*, made of wheat and mutton pounded together, flavored with pine cone seeds, and baked. They are fond of fruit and vegetables, of which there is always an abundance. Esau's pottage is one of the commonest of cooked dishes, and is *very savory*.

38. Q. What is their personal appearance?

Some are fair, but they mostly have olive skins and black hair and eyes.

39. Q. Are the manners and customs of Bible times still common?

They are to a very great extent.

40. Q. What are some of them?

The placing of the blind and crippled by the wayside to beg, praying on the house tops, the salutations, and the customs in buying and selling, in building, traveling, in plowing, sowing and reaping, in dress and food.

41. Q. Are there traces of former inhabitants?

Yes, the land is full of ruins of towns, cities, temples, castles, palaces, bridges and ancient roads.

42. Q. What are some of the most noted of these remains?

The many temples of Baal on the high places, the ruins of Baalbec, the inscriptions on rocks, sarcophagi, Roman aqueducts, and the castles built by the Crusaders, and entire cities in ruins in Northern Syria.

## MISSIONS.

43. Q. Who were the founders of the American Presbyterian Mission?

Messrs. Bird and Goodell, who reached Syria in October, 1823. Messrs. Pliny Fisk and Levi Parsons had gone in 1818 to Palestine, but the two former were the founders of the present mission.

44. Q. What was the first work of the missionaries?

Studying the language so as to be able to talk freely with the people, and then beginning the new translation of the Bible.

45. Q. How did they carry on their work?

They circulated the Bible, prepared other books, taught the children, and went about among the people "doing good."

46. Q. Who translated the Scriptures?

The work was begun by Dr. Eli Smith and was carried on by Dr. Vandyck, aided by a number of native and foreign Arabic scholars.

47. Q. For whom is this Arabic Bible designed?

Not only for the people of Syria but the sixty millions whose native tongue is the Arabic, and the one hundred and eighty millions who use that language in reading their sacred books.

48. Q. In order to reach these what was necessary?

A perfect translation in which there should be not even a misplaced vowel, otherwise the book

would not be entitled to respect. These Bibles are published at the Mission Press in Beirut.

49. *Q.* How many books have been published by the Mission?

About four hundred different publications, and hundreds of thousands of copies. About twenty-five millions of pages are printed yearly.

50. *Q.* What are the principal Mission stations? Beirut, Aheih, Sidon, Tripoli and Zahleh.

51. *Q.* Describe Beirut.

Beirut is the most prosperous city in the East. Formerly enclosed within walls and containing only six thousand souls, it now extends over a large area and the population is estimated at ninety thousand. It is a picturesque city, situated on the Mediterranean with the snow capped mountains of Lebanon rising directly behind it. There are many fine buildings, public and private.

52. *Q.* What is the present number of workers in the Mission?

Fifteen missionaries, and twenty-four ladies, with twelve American Professors and lecturers in the College.

53. *Q.* What has been the aim of the Mission?

Mainly to preach the gospel and educate the young. A gradual change in society has resulted from these efforts.

54. *Q.* When was the first school established? In 1824.

55. Q. Who taught the first girls' school?

Mrs. Eli Smith was the first to gather a few little girls about her and teach them.

56. Q. How many schools are there now?

One hundred and forty-five.

57. Q. How many children are there in our Mission Schools?

More than six thousand.

58. Q. Do the children learn well?

Yes, very well. They make very intelligent and accomplished men and women.

59. Q. How many children are there in all the Protestant Schools in Syria and Palestine?

Fifteen thousand.

60. Q. What other missionary societies are working in Syria?

The Irish and Scotch Presbyterian Missions, the British Syrian School Society, the Reformed Presbyterian and other smaller societies.

61. Q. What are the Jesuits doing to oppose the work?

Wherever Protestants gain a foothold the Jesuits try to supplant them, building fine schools and hospitals, and publishing bitter attacks upon Protestantism.

62. Q. How have Protestant Mission Schools helped education in the East?

They have made better men and women, and brought a love of learning into thousands of homes.



63. *Q.* What is done in the way of higher education?

As the work of the Mission there have been established the Female Seminaries at Beirut, Tripoli and Sidon, Boys' Boarding Schools at Sidon and Suk-ul-Ghurb, and the Syrian Protestant College in Beirut.

64. *Q.* Tell something about the Beirut College.

It has twelve American Professors, and several Syrian teachers, with two hundred and twenty-five pupils in the different departments. The language taught in the College is English, and the course of study is much like that of our own Colleges. Dr. Daniel Bliss is the President.

65. *Q.* When was the Beirut Female Seminary opened? and how has it been supported?

In 1861. For eight years it was supported by private means, but since 1870 by the Women's Boards. It has about fifty boarders and one hundred day scholars. Most of the boarders pay for their board and tuition. It is under the care of Misses Everett, Thomson and Barber.

66. *Q.* Give some of the facts about the Sidon Seminary.

It was opened about the same time as the one in Beirut, is supported by the Women's Boards, has about forty-five boarders and over one hundred day pupils, most of the boarders being supported by scholarships and prepared for teachers.

The American ladies in charge are Misses Rebecca and Charlotte Brown.

67. Q. What of the Seminary at Tripoli?

Although not so old as the others, this Seminary has a prospect of great usefulness before it. It is under the care of Misses La Grange, Holmes and Ford, and has thirty-five boarders, and one hundred day pupils.

68. Q. What literary work has been done by the natives?

Dr. Meshaka, of Damascus, Nofle-Nofle and the late Messrs. Bistany and Abcarius, of Beirut, have published many valuable books, and other educated Syrians are constantly writing and translating books.

69. Q. How many organized churches are there?

Twenty.

70. Q. How many communicants?

More than sixteen hundred.

71. Q. How many Sabbath-schools are there, and how many native teachers and preachers?

There are eighty-eight Sabbath-schools and nearly two hundred teachers.

72. Q. What reasons are there for encouragement?

The progress of education, the number of native Christians, the many Bibles in the hands of the people, the thousands of children studying the Scriptures, and the faithful perseverance of native converts under bitter persecution.





TREATY RIGHTS  
OF  
AMERICAN MISSIONARIES IN TURKEY.

---

BY  
HENRY O. DWIGHT,  
CONSTANTINOPLE.

FOREIGN MISSIONS LIBRARY,  
156 FIFTH AVENUE,  
NEW YORK.



# THE TREATY RIGHTS OF AMERICAN MISSIONARIES IN TURKEY.

AMERICAN MISSIONARIES were first established in Turkey in the year 1819. The privileges of extra-territoriality were then assigned by ancient usage, and under the exigencies of Mohammedan religious requirements, to all subjects of any friendly Christian nation residing in Turkey. The liberty to exercise their functions as a privileged class had been *ab antiquo* granted by voluntary extension of the Edict of Toleration of 1453 to the ecclesiastics of such nations. These two axioms of Turkish usage towards the religious teachers of Christian faith coming from abroad were the warrant for the entrance of the Missionaries into the country, and the source of their immunity from molestation by the Turkish authorities. Their enterprises of publication and education, and their charitable work of free medical treatment and free instruction for the poor, together with their practice of conducting religious services in their homes under this warrant, had become fully initiated by the year 1824, and had begun to be extended before the negotiation of any treaty between the United States and the Sublime Porte. The continuance of their freedom to carry on their enterprises then seemed to depend less upon the continuance of a state of peace between the Mohammedan state as a religious body and Christendom as an opposing whole.

It is worthy of note that the extension of these Missionary enterprises into hundreds of cities, towns and villages in Turkey has taken place without the pressure of direct diplomatic action in

their behalf and under the same general warrant of usage named above. During the sixty years between 1824 and 1884 it is probable that the records of the United States Legation at Constantinople will show a certain number of interpositions to protect the persons or property of Missionaries already established, but few, if any, to secure to Missionaries the opportunity of establishing their enterprises in new places in Turkey. The distinction is important as refuting the idea that the privileges enjoyed by these Missionaries have only been reluctantly conceded by the insistence of Christian powers.

Their privileges, including their privilege of worship, their schools and their publication department, are, *per se*, authorized by ancient principles of Turkish law and usage. So far as they and their enterprises were concerned, the treaty of 1830 (and that of 1862 while it was in force) merely consecrated as the treaty rights of Americans privileges already existing everywhere in Turkey, and never seriously contested until after the treaty of Berlin in 1878 had undertaken (Art. lxxii.) formally to perpetuate them.

The detailed elucidation of these claims is undertaken below by a consideration:

First, of the origin and design of the Capitulations.

Second, of the nature of the immunities accorded by the Capitulations, and claimed to protect the enterprises of the American Missionaries; and

Third, of various decrees, enactments, usages and international agreements of the Ottoman government, in which itself gives interpretations of the Capitulations which are confirmatory of these claims.

#### 1.—The origin and design of the Capitulations.

The Capitulations are the concessions by which, notwithstanding the irrevocable law of Islam,



which demands the allegiance of every one residing on Mohammedan territory, non-Mohammedan aliens are allowed to live in Turkey. The general effect of these most ancient treaties may be summed up in the extra-territoriality which is established by them. Under these treaties the alien, though residing on Turkish soil, is by a legal fiction deemed to be still resident outside of Turkey and in his own country. Therefore, in his personal relations he is governed by the laws of his country and through its representatives.

The extra-territorial rights now seen in the Turkish Empire have their origin in the usages of the Roman Empire. Its law of the citizen and law of the alien (*lex gentium*) existed long before the rise of the Mohammedan Power. Constantinople was acquainted with the principle of extra-territoriality at least as early as the time of Justinian, and probably as early as the reign of Constantine himself, when the Arian Goths were assigned a separate district of the city for their residence. In the eleventh century the Venetian and the Genoese residents of Constantinople, Roman Catholics in religion, were granted Capitulations by the Roman Emperors. In the thirteenth century the Genoese, having become numerous in Constantinople, were definitively assigned the whole site of the present suburb of Galata, with extension of their extra-territorial rights, to include the right of fortifying the place. In the fourteenth century the Roman Emperor granted to the Turkish residents of Constantinople the right to be ruled by the Moslem law, administered by their own Cadi, or judge.

In each of these cases, not the occupation of the foreigners, but their state as aliens in religion, language and national usages formed the reason for the extra-territoriality assigned them. And this extra-territoriality was hardly deemed a privilege conceded. It was rather a *modus vivendi*

provided for those who could not become Roman citizens or enjoy the privilege of citizenship.

This arrangement was found in full vigor by Mohammed II., when he captured the city of Constantinople in 1453. He at once confirmed it so far as the Genoese and Venetians were concerned. By no other means could he provide for the continuance of these aliens in territory now become Mohammedan. The Mohammedan Law (suspended to-day, but not repealed, being regarded as of Divine appointment) prohibits peaceful relations with non-Mohammedans. Such relations would produce intermingling of interests, carefully warded off by the dispositions of the founder of the religion. It allows the Sovereign Caliph to spare, if he choose, the lives of those in his domains who refuse to accept the Moslem faith on condition of their paying a special tribute or head tax. But it provides that the collection of this tax be made harshly in order to remind the unbeliever of his abject condition as owing even his life to favor. It leaves the Caliph free to grant peace to non-Mohammedan nations, but it requires him to break his treaties of peace as soon as good policy permits resumption of the war, rendered obligatory by the refusal of such nations to accept Islam.\* It permits him to grant safety (*aman*) to non-Mohammedan foreigners whom he sees fit to admit to his domains; but it categorically declares that when such an alien has dwelt one year in Moslem territory, he must either become a Musliman, become a "Zimmi" (subject who pays head tax) or leave the country. It thus prohibits permanent security for subjects of non-Mohammedan powers who may enter the lands of Islam.

It is this unchanged and unchangeable law, which

---

\* These statements may easily be authenticated by referring to the *Multeka*, officially published by the Turkish Government at Constantinople. It is the great text-book of Turkish law-students, and the final and infallible authority in Turkish Courts.

tends, in its unalleviated vigor, to drive non-Mohammedans from Turkey.

When Mohammed II. conquered Constantinople he could not afford to have the city depopulated. The character of his own people rendered the varied services of all classes of the city population necessary to him. He therefore confirmed the existing system of extra-territoriality for the Genoese colony, and gave a modified form of it to the native Byzantines, whose empire he had just made his own. To them he decreed autonomy in the ultimate assessment of the taxes, and in the settlement of their own questions of inheritance, marriage, divorce, and in matters of personal litigation. At the same time he laid the foundations of a religious liberty more enduring than was then contemplated. He could not retain the people of Constantinople without the presence and influence of their clergy. To the Christian clergy, therefore, he granted special franchises, including immunity of person, of domicile, and exercise of ecclesiastic functions. These ancient grants have ever since determined the privileges of Christian clergy, of all nations, in Turkey.

Later, when Turkey had failed to conquer Europe, peaceful relations with European nations became necessary in order to gain time to prepare for new wars. The basis of these peaceful relations was found in the application of these same ancient privileges of extra-territoriality to Europeans who might come to Turkey. Such was the origin of the capitulations now existing in Turkey. They were the sole possible resource of Sovereigns whose acts were ruled by the Mohammedan law, who were not in a position to maintain war "on unbelieving" nations, and who could not without war obey the law of their State by enslaving the subjects of those nations who might come into their domain, as was done by the Barbary Provinces as late as the first quarter of the present century.

Thus the capitulations, in the circumstances of their origin, necessarily include both the important element of religious privilege, and the comprehension, within their scope, of all classes of the subjects of the foreign governments concerned who may sojourn in Turkish soil for any purpose of business or pleasure. It is perfectly proper to say that self-interest on the part of Turkey led to the grant of the capitulations. But it should be carefully borne in mind that, to quote the words of an eminent authority: "The existing system of capitulations is a survival, rather than, as is generally represented, a new invention specially invented for Turkey. Still less is it a system, as it is often said to be, of magnanimous concessions, made by the far-sighted Sultan of Turkey, in order to encourage foreigners to trade with and reside in the Empire." (Pears' *Fall of Constantinople*, p. 148.)

This view of the scope of the capitulations is peculiarly important as contradicting the assertions sometimes made, that missionaries were not regarded as being in the category of those to whom the immunities of extra-territoriality were designed to apply. In examining the origin of the capitulations it may be shown from historical records that a need felt and expressed by Turkey more than the need of merchants, has been the need of military instructors and engineers, of school-teachers, artisans, farmers, physicians and lawyers, who have come abroad to live under the capitulations, that Turkey might use their services. The continuous usage of two hundred years or more offers no example of a time when these immunities were limited to merchants. In fact the great mercantile establishments of the early time, like the Levant Company, could not have existed permanently in Turkey had they not comprised within their privileged inmates, the clergy, teachers, and other professional men necessary to the well-being of the merchants and their families.

It is sometimes objected that missionaries have a special character as "proselyters" which places them outside of the scope of the capitulations. There is nothing in American law which deprives an American citizen of his civil rights when he becomes a missionary. But, it is urged, Turkey tolerates, not favors, "proselyting." Such an objection admits its own fallacy, since the only question is whether the occupation of the missionary is unlawful in Turkey. The capitulations cover every lawful occupation, and there is no Turkish law which renders "proselyting" unlawful. Moreover, the decrees of the Sublime Porte offer every support to arguments for the legality of religious propaganda in Turkey. The charters of religious freedom favor it. The Sublime Porte in 1867, in a document designed to show the growth of Turkey in liberality, declared in respect to religious propaganda, that the various Christian sects carry it on "with a freedom which has no limits but the absolute necessities of public order."

The long array of special privileges, to be shortly enumerated, which have been enjoyed for 150 years by European, and for 70 years by American missionaries in Turkey, offers irrefragable proof, that during all this time, Turkey has not only tolerated but encouraged "proselyting." With all this, however, so far as is known, the American missionaries are not "proselyters" in the sense in which the word is used by these objectors in their treaty rights. They do not invite people to join a sect. They do not aim to build up a sect. They would consider their efforts a failure, should their chief visible result be the gathering of a body of registered adherents. With the most insignificant exceptions, all American Protestant missionaries in Turkey, to whatever denomination they belong, aim to do the simple work of the evangelist, that is, to persuade men to study the Bible, and to obey its injunctions, by leading

pious, pure, and useful lives. It is a matter of history that had not the ecclesiastics of the Armenian Church excommunicated those who read the Bible, the work of the American missions in Turkey would not have led to the formation of a Protestant community in that country. And in some large sections of the regions operated in by the missionaries of the American Board, the Armenian clergy, having been more wise or more liberal, there is to-day no Protestant community, although the success of the missionaries has there been very marked. The American missionaries are not "proselyters" in the offensive sense in which that word is used by those who object to their enterprises.

If it still be objected that these American citizens are outside of the category for whose benefit the capitulation was devised, it may be replied that the larger part of the Missionaries in Turkey are engaged, either as teachers, as publishers, or as sale-agents, in the purely business transaction of conducting schools in which tuition charges are made (the really indigent only being admitted free of charge), and in publishing and selling books for which the people pay a fixed per centum above cost price. Both this school enterprise and publishing enterprise are important sources of revenue to the Missions. Can any one reasonably claim that either of these enterprises is not as much useful commerce as the rum trade, and quite as lawful?

The understanding that the immunities of the capitulations belong to all classes of American citizens appears in modern acts of the Sublime Porte, as will shortly be shown. But here may well be cited the protocol conceding the right to hold real estate signed in 1874. This document applies without question to all classes of American citizens. Yet it claims to maintain intact the rights enjoyed by them under the ancient treaties,

and then goes on to specify immunity of person, of domicile, and of property, being these rights, and as belonging to all American citizens in Turkey. In fact the closer the scrutiny of the question, the more full the justification found for the words of the Hon. Caleb Cushing, when, as Attorney-General of the United States, he said, in reference to the phraseology of the treaty of 1830: "Commerce in this treaty means any subject or object of intercourse whatever." (See also Hon. T. F. Bayard, on this subject, in "Foreign Relations," U. S., 1887, where his opinion is quoted.)

## II.—The Nature of the Immunities Accorded by the Capitulations and Claimed to Protect the Enterprises of Missionaries.

These immunities, so far as the American citizens are concerned, are said by some to be limited to the dispositions of the treaty of 1830, between Turkey and the United States. The usage of the Turkish Government has always been to admit that American citizens, in view of the "most favored nation" clause, are entitled to the privileges granted to the subjects of any of the powers. Since the lapse in 1890 of the treaty of 1862, the first section of which specially declared that American citizens are entitled to all rights and privileges granted the subjects of other nations, a disposition has been shown to challenge the rights of Americans under the "most favored nation" clause. For this reason the immunities covered by the treaty of 1830 alone, will be considered at this point. These immunities comprise (A) immunity of person; (B) immunity of personal property; (C) immunity of personal action, and are set forth in the following clauses of the treaty:

(A) Immunity of person. Citizens of the United States quietly pursuing their commerce, and not being charged or convicted of any crime or offense, shall not be molested.

(B) Immunity of personal property (this necessarily follows from the above, since movable property is an accessory of the person.)

If litigations and disputes should arise between subjects of the Sublime Porte and citizens of the United States, the parties shall not be heard nor shall judgment be pronounced unless the American dragoman be present.

(C) Immunity of personal action. Even when they (American citizens) have committed some offense, they shall not be arrested and put in prison by the local authorities, but they shall be tried by their minister or consul, and punished according to their offense, following in this respect the usage observed toward other Franks.

American merchants will have the right to use *simsars* (agents) of any nation or religion, and they will not ever be disturbed in their affairs, but will in general be treated according to established customs.

(D) Notes on modifications of these immunities:

No limitations of the privilege of extra territoriality have been made which affect in any way the argument of this paper. Yet it is not desirable to omit reference to such limitations, since they emphasize several peculiarities of the privilege in question.

These immunities are treaty engagements. Therefore they can be modified by mutual agreement only between the powers concerned. Hence a new Turkish Law, affecting the immunities of American citizens can be executed as regards American residents, only after it has received the assent of the United States Government. For the same reason also, American citizens can receive communication of such new Turkish Laws, not from Turkish officials, but from their own consular legation.

The principal limitations of the immunities of Americans, which have been accepted by the



United States Government have been imposed since 1870, and are as follows :

- (i.) Street preaching is prohibited.
- (ii.) The use or ownership of a printing press is prohibited without special authorization.
- (iii.) Newspapers cannot be established without special authorization, nor may any one become an editor without special police authorization.
- (iv.) Books or other printed matter may not be printed without previous authorization of the censor, nor published without a second and separate authorization.
- (v.) Physicians may not practice among Ottoman subjects without approval of the Ottoman Medical Faculty to their diplomas.
- (vi.) All police or municipal regulations for the public safety must be obeyed; (*e.g.*, arms may not be carried without a permit; drugs may not be imported without subjection to the Ottoman control; certain drugs, as chlorate of potash, cocaine, sulfonal, etc., may not be imported even for the personal use of the American.)
- (vii.) In places nine hours or more distant from the residence of a Consul (so that necessary procedure may have to be delayed more than 24 hours in order to secure his presence) the local authorities, with the assistance of three members of the commune, may enter the domicile of an American without the presence of the American Consular Agent, but only in case of urgency, and for the search and proof of the crime of murder, or attempted murder, of arson, of burglary, of armed rebellion, or of counterfeiting, and this irrespective of the nationality of the criminal or of the place of the crime. (It should be noted, however, that, according to current practice, the American may refuse to admit the local authorities to his premises until he has been furnished with a written statement showing which one

of the crimes named in the Protocol of 1874 is the one of which proof is to be sought; and that any search or inquiry irrelevant to the object specified is unlawful.)

(viii.) In localities nine hours or more distant from a Consulate, Turkish Courts may judge Americans without the presence of a Consular delegate, for suits not exceeding 1,000 piastres and for offenses not entailing a fine of more than 500 piastres. The right of appeal to a court where the Consul shall assist exists in such cases, and the appeal must always suspend execution of the sentence.

(ix.) The law establishing the Governmental school system, decreed in 1869, contains in its 129th article the provision that private schools will receive official authorization from the local authorities of the place where the school is situated, upon condition that the diplomas of the teachers, the course of study, and the text books used by the pupils be approved by the Department of Public Instruction; and, that any school which shall be opened without having fulfilled these conditions will be closed. This article of the law was first brought to the attention of the United States Legation at Constantinople and of the American Missionaries in 1884, when the first attempt to enforce the provisions of the law were made. In 1886 the United States Legation officially informed the American Missionaries that it had agreed that American schools in Turkey shall conform to the requirements of this school law.

To return now to the provisions of the treaty of 1830, it is as clear as it is unquestioned that an American professional man, be he clergyman, lawyer, physician, or schoolteacher, coming to Turkey, and there exercising his profession in his own domicile or among his own countrymen, is

given by this treaty the right to do so. The Turkish authorities can neither molest, arrest nor imprison him. They may not enter his domicile to prevent his liberty of action, nor even to enquire with what he occupies himself. If they claim that he is guilty of a crime or offense by the practice of his profession, the American Consular Court will decide in each of these cases that he is not guilty.

That is to say, this treaty secures to Americans of these professions an unassailable right to exercise their professions in Turkey. The fact that the principle of extra-territoriality debars interference with the exercise of this right, explains why it is that American Missionaries, who all belong to one or another of these professions, and strictly confine themselves to quietly pursuing their calling, have not had to ask the United States Government to secure them authorization to establish their various enterprises in Turkey. Their immunity from molestation is due to the fact that the Sublime Porte has recognized in the past the effect of the Capitulations in authorizing them to undertake their various enterprises.

Moreover, the Capitulations existing for the purpose of providing for intercourse between foreigners and Ottomans, pre-suppose that the business or profession of the foreigner will be exercised among Ottoman subjects. Hence, although during all these years the American Missionaries have not limited the exercise of their profession to the foreign colony; although they have admitted Ottoman subjects to their schools and their religious services; although they have published books in the vernacular tongues of the people of the Ottoman Empire, the treaties of 1830 and 1862, and the whole mass of the Capitulations bound the local authorities not to molest the Missionaries had they desired to do so. Nor does this effect of the Capitulations conflict with any Ottoman law.

There was no law against the opening of schools, the conducting of worship, or the publication of books in the manner followed by the Missionaries. Let it be remembered that the Moslem State which tolerates Non-Moslem inhabitants, can only do so on condition that it ignores their internal religious affairs. Turkey has no legislation for interfering with religious observances within the habitations of the people. It is not necessary here to explain the character of the land-titles of Non-Mohammedans in Turkey. But the only laws of the land at all affecting the question of worship or of schools in houses are the land laws, and in fact the only question in such cases is the question of dedicating land to places of worship or schools. Land cannot be permanently set apart for a community purpose, like a school house or a church, without the Sultan's assent, by Firman, to such alienation of his territory. So long as Christians are content with holding their schools or their worship in dwelling houses, which, in the nature of the case, cannot be permanent school-houses or churches, remaining taxable property to the end, the State has no legal ground for interference, and, outside of building operations, which might be held to infringe upon the Sultan's prerogative over the ultimate destination of the land, the laws of Turkey offer no possible ground for invoking Consular aid to stop the orderly operations of the American Missionaries.

Far from hindering or forbidding the benevolent and beneficent missionary enterprise, the laws of Turkey have positively favored them. The interpretations of the Capitulations here defended is simply the interpretation put upon them by the Turkish Government itself in the official acts now to be cited, and it was not seriously contested until about the year 1844.

**III.—Decrees, Enactments, Usages and International Agreements of the Ottoman Government Proving the Above Claims.**

The right of American Missionaries to practice their profession in Turkey as a lawful occupation, under the treaty of 1830, is confirmed by (A) the laws granting religious liberty to Ottoman subjects; (B) the usage of immemorial time; (C) the special enactments in favor of religious bodies, including those composed of foreigners; and (D) recent international agreements giving Americans participation in these favors.

(A) In the absence of any provision to the contrary, the laws granting liberty to Ottoman subjects permit them to resort to the religious and benevolent establishments of foreigners. These laws comprise the following:

- (1) The original grant of religious autonomy to the Christian Churches in 1453, whereby Christians were guaranteed the privilege of free access to their Churches, which at that time contained their schools.
- (2) The Charters issued to the various Christian denominations resulting from the labors of the Roman Catholic and Protestant Missionaries in Turkey. These Charters prohibit interference with the temporal and spiritual affairs of these new sects, putting them on the same footing as those chartered of old, and guaranteeing to them the performance of the religious observances of their sects in security. It is inconceivable that those Charters should have been issued from time to time by the Sultans had the profession of the Missionaries, who taught the people, been deemed illegal. (For Protestant Charter, see *For. Rel., U. S., 1887, p. 1-103*).
- (3) The Hatti Humayoun, of 1856, which declares that no one shall be disturbed or annoyed by reason of the religion that he

professes, the worship of all the religions and creeds existing in Turkey being practiced with all liberty, no one shall be prevented from exercising the religion that he professes; each community is at liberty to establish schools, only the choice of teachers and the method of instruction being under the inspection and control of the Government.

- (4) The Treaty of Berlin, which says (Article LXXII) that all the inhabitants of the Ottoman Empire shall enjoy equality of rights. The exercise and outward practice of all religions shall be entirely free.

To this may be added the declaration of the Turkish delegates to the Berlin Congress, which sets forth that: "Throughout the (Ottoman) Empire the most different religions are professed by millions of the Sultan's subjects, and not one has been molested in his belief, or in the exercise of his mode of worship. The Imperial Government is determined to maintain this principle in its full force, and to give it all the extension that it calls for."

(B) The usage of immemorial time has countenanced and favored the admission of Ottoman subjects to the hospitals, schools and religious services conducted by foreign clergymen in Turkey. The ancient establishments of this class were at the Holy Places, where Ottoman, as well as Foreign Christians, necessarily resorted, and at Pera and Galata, or Constantinople, where the churches, convents and schools connected with the Genoese colony, and admitting foreigners and natives indiscriminately, were chartered by the Act of Sultan Mohammed II. Because of their recognized utility to the country the hospitals of foreign religious bodies have received rations, their schools have received franchise of Customs dues, and their churches freedom from taxation of all sorts. During the sixty years between 1824

and 1884, the American Missionaries in Turkey have been encouraged in very numerous instances, and by Turkish officials, to admit Ottoman subjects to their religious services, schools and hospitals.

(C) Special enactments in favor of religious bodies, whether of foreign or of Ottoman nationality, have been made by the Ottoman Government, in token of the Imperial appreciation of their utility in the Empire. Such acts of favor to foreign religious and benevolent establishments, having been made with full knowledge of the extensive recourse to them of Ottoman subjects, indicates that this free access and recourse was deemed within the privileges which permitted their foundation on Ottoman soil. Only some of the chief of these enactments will be mentioned here.

- (1) The French Capitulations of 1740, providing for the protection of the French clergy, for their exercise of the rights of their religion in their churches and in other places which they inhabit, and for their free access to the people of the country for purchase, sale, and for other business.
- (2) The specific law of 1864, defining and confirming the Customs franchise allowed from time immemorial to the schools, convents, churches and hospitals of foreign religious bodies, as well as to the monks and nuns (*religieux* or *religieuses*) connected with them. Numbers of Ottoman subjects have always frequented all of these establishments of the Roman Catholic Missionaries.
- (3) The law regulating the extra-territorial privileges of ambassadors and consuls, promulgated in 1868. This law provides (Art. ix) that ecclesiastical missions and foreign monasteries may have each one attorney and one dragoman (Ottoman subjects) who shall enjoy, on the same footing as the employées

of the Consulates, the privilege of temporary protection. The favor shown to the foreign religious bodies by such a provision can be measured by those only who know the exceeding jealousy of the Ottoman Government in regard to foreign protectorates of Ottoman subjects.

(D) Recent international agreements, giving to Americans participation in these favors.

(1) The Treaty of Berlin of 1876 provides (Art. lxxii) that ecclesiastics and pilgrims and monks of all nationalities traveling or sojourning in Turkey in Europe or Turkey in Asia shall enjoy entire equality of rights, advantages and privileges. The right of official protection is recognized as belonging to the diplomatic and consular officers of the Powers in Turkey, both as regards the persons above mentioned and their religious, charitable and other establishments in the Holy Places and elsewhere.

(2) The note from the Sublime Porte to the Legation of the United States in September, 1875, in reference to the withdrawal of the Customs Franchise from American Missionaries, declaring that, after interchange of explanations, it has been decided by the Sublime Porte that American Missionaries who are attached to benevolent establishments, and who live in Turkey, will continue to be treated on the same footing as the people of religious avocation (*religieux*) of other nations of the same category.

(3) The Vezirial circular of May, 1889, issued as the result of long negotiations with the United States Legation on the legality of the existence of American schools, and affirming that they are not to be closed solely on account of the lack of official permits as follows:



“The American Legation has made complaint that although the programmes and the Teachers’ certificates of the American Schools in the Vilayets were transmitted in compliance with the special law at the time the schools were opened, yet the official papers containing authorisation have not yet been given, and the teachers’ certificates have also been detained at the Government offices; and that on the occasion of investigations after eight or ten years, nothing contrary to the law having been observed in the schools, the schools have been closed solely on account of the absence of teachers’ certificates; and further that the re-opening of such schools encounters much difficulty. Although it is known that some of these schools have been closed for lawful reasons, it is not permissible for schools thus opened of old to be closed arbitrarily and when no circumstance or conduct contrary to law produces a necessity.”

[NOTE.—No cases of schools closed for lawful reasons have ever been brought to the notice of the writer, and such a case is not known at the United States Legation at Constantinople.]

It may be added that in the early part of the year 1892, a decree having been issued which directed the closing of all Christian schools in the Ottoman Empire which did not within three months obtain official permits to continue, and remonstrances having been made by the United States Legation at Constantinople, in accord with other representatives of the foreign powers of the Sublime Porte, the Turkish Government admitted that the question was one for settlement by mutual agreement, and officially suspended the execution of the decree until such agreement could be reached. This admits the view that these institutions exist by virtue of the capitulations, and can be interfered with only by the same procedure as is applicable in reference to such treaty rights.

The bearing of these various considerations on

the question, whether American Missionaries in Turkey are deprived of any of the rights of American citizens by reason of their profession, cannot better be summed up than in the words of the Hon. T. F. Bayard, United States Secretary of State, in an official dispatch on this subject :

“So far as it concerns their right (the right of Americans) to receive into their hospitals and schools otherwise than as servants, those of Turkish nationality, it rests on usage amounting from duration, and the incidents assigned to it by law, to a charter.” (For. Rel. U. S., 1887, p. 1101).

The lack of general information on this subject at a time when various measures recently taken by the Ottoman Government appear to deny the existence of any such rights, is sufficient reason for this lengthy discussion. Not only may ignorance upon these matters imperil beneficent enterprises dear to thousands of American Churches ; it may also permit Western Christendom carelessly to acquiesce in that repellant attitude of recent Ottoman Governmental policy toward the influences of Christian civilization, which is as unjustifiable as it is short-sighted.

The Ottoman Government claims that it has the right to regulate such potent agencies as are wielded by Missionaries. The claim to regulate the use of Treaty rights is admitted by Missionaries, but the means for doing this is the same as the means of modifying, in accord with changing circumstances, any privilege conferred by the treaties ; that is to say, by mutual agreement between the Powers concerned. The United States Government has already shown its willingness to agree to reasonable modifications, as has been set forth above (pp. 14, 15, and 16). It is for protection against arbitrary action designed to destroy, under guise of regulation, that the Missionaries appeal to the United States Government.





... of the ... Assembly District.

---

## AMERICAN PROTEST TO TURKEY

---

Naturalized United States Citizens at  
Beyroot Told to Renew Allegiance to  
Sultan on Pain of Expulsion.

CONSTANTINOPLE, Dec. 22.—The authorities of Beyroot, Syria, have notified naturalized American citizens that they must renounce their naturalization within fifteen days. Otherwise they will be expelled from Turkey.

Spencer Eddy, First Secretary of the United States Legation at Constantinople, has made an energetic protest to the Porte in regard to this matter and has written demanding the withdrawal of the measure.

The incident may become serious owing to the absence of a naturalization treaty.

---

ALL HOKY... 24

## RELIGIOUS TROUBLES IN SYRIA

### MAHOMETAN DRUSES AND CATHOLIC MARONITES FIGHTING ON MOUNT LEBANON.

Constantinople, May 9.—The troubles between the Druses and Maronites in the Mount Lebanon district in Syria are serious, and are causing much disorder. The Porte has sent reinforcements from Salonica to the disturbed district.

The immediate pretext of these Syrian troubles is probably to be found in the discontent felt in the Maronite and Armenian districts over the mock trial at Constantinople of Moussa Bey, the Turkish Governor, who proved to be such a barbarous tyrant. But the real cause lies in the historical hatred which has always divided the Mahometan Druses and the Catholic Maronites, both occupants of the Mount Lebanon province. That antagonism, still more than the burning question of the ownership of the St. Sepulchre Church, has, since 1826, furnished plausible pretexts for repeated openings of the Eastern question. It must be recognized that the Porte always did its best to treat with equal justice the Druses and the Maronites; but the Governors sent to Syria by the Sultans—were—often too good Moslems not to display some partiality toward their co-religionists, and it was difficult to find at Stamboul judges sufficiently free from Mahometan religious bias to convict those Governors. Perpetual fights, raids and massacres occur between the Druses and Maronites; and the latter party is always inclined to appeal for protection to friends in Russia, England or France. In Lebanon as well as in Crete Abdul Hamid has endeavored to a greater extent than his predecessors to stifle any local trouble which might cause the interference of European powers in the affairs of his own Empire. This is why he has hastened to send reinforcement from Salonica to quell the reported disturbances in the Lebanon district.

## RECENT MASSACRE IN TURKEY.

Nearly Every House in Sassun District Burned—Flocks and Herds Destroyed.

WASHINGTON, Nov. 25.—The State Department has received a report from Consul Norton of Harput, Turkey, on conditions in the Sassun district, in which he says:

"I would be derelict in my duty did I not report without loss of time upon the condition of the Sassun population. The survivors of the recent massacre number nearly 10,000. They have saved little but their lives. Nearly every house in the region was completely plundered and then burned. Worst of all, their flocks and herds, practically the only source of food, raiment and income, were completely swept away. These unfortunates, after receiving for a short period an allowance from the Government of one cent per capita per diem for subsistence, now are without food, and without a prospect of food for the coming winter. The diseases usually following fright, exposure, exhaustion and insufficient food are rapidly becoming epidemic, especially among the children.

"Progress has been made in restoring the burned dwellings so that the question of a bare shelter before the advent of winter will be settled in most cases. Sufficient firewood can be also secured without much difficulty.

"There remain the three vital questions of warm clothing, of bedding and of food, for which no provision is made. The situation is practically identical with that of many parts of Macedonia twelve months ago, although, while the number involved is less, the remoteness from the sea coast and the greater severity of the climate increase the danger of widespread suffering and mortality.

"The helplessness of this mountain folk in their need is heightened by the enforcement of administrative measures which prevent them from leaving their ruined villages and seeking assistance or work in more favored localities.

"The case is one appealing most strongly to the sympathies of the benevolent. Unless aid is rendered promptly few may be left to receive it. The region is bare and desolate. Clothing, blankets and food must be brought from outside before the approaches to the mountains are blocked by snow.

"It should be mentioned that several thousand destitute villagers upon the great plain of Mush, adjoining the Sassun Mountains, are in equally sore straits. Their advantage over the Sassun folk lies in the fact that they are less exposed to the rigor of winter, and they can at least beg from surrounding villages where the torch has not brought destruction."

## THE COAL TRUST INQUIRY.

Counsel Withdraws Request for a Postponement of the Final Hearing.

The  
Ve  
W  
the  
who  
order  
sistan  
Depar  
anxiou  
when  
denied  
hurried  
Jaure  
at the  
Govern  
was not  
not hav  
was ex  
four ho  
his bu  
alleged  
he was  
ho had  
papers  
Venezu  
arreste  
revolu  
sent to  
the in  
The  
any  
forma  
sarily  
he w  
that  
port  
zuela  
side  
pulsi  
ever  
forei  
cust  
aetic  
out  
As  
no  
the  
him  
TH  
His  
He  
WA  
intro  
proce  
Feder  
Florid  
actua  
his ov  
return  
the  
McIll  
Tex.,  
cover  
1893,  
intha  
The  
teleg  
Judg  
from  
tir

## BIBLE SELLING IN TURKEY.

### British Embassy Joins American in Protest to Porte Against Interference.

CONSTANTINOPLE, November 21. — The British embassy has joined the American legation in insisting on the cessation of interference with the sales of Bibles in certain localities. It appears that the British and Foreign Bible Society has had trouble at Uskup. The Porte says the reason for the opposition is that the "Bibles are being sold at a ridiculously low price and the sales partake of the character of a propaganda."

### MISSIONARIES SEND DARK NEWS.

#### Poverty, Plunder and Murder in Armenia—Distress in Macedonia.

LONDON, November 21.—A serious state of unrest continues in Armenia, where killing and looting prevail, according to a letter received in London to-day by the Bible Lands Missionary Aid Society from Dr. Reynolds of the American Board of Foreign Missions. Writing from Van October 26, Dr. Reynolds says:

"Both the political and economical conditions are very unsatisfactory. Poverty has greatly increased; business is pretty much at a standstill, and to crown all, the revolutionists are so much in evidence that the people are in constant fear lest another massacre be precipitated. At the beginning of September Van was brought to the very verge of massacre, and more recently an important village has been looted and burned, with twenty or more persons killed. So you see the prospects for the winter are far from bright."

The latest mails bring communications to the Bible Lands Society from missionaries in Macedonia confirming the reports of distress there. An American, Dr. Marsh, of the American Board of Foreign Missions, writes from the Okhrida district:

"I do not see how these people can get through the winter alive unless some one takes special measures. I dread to think of what must be the conditions and suffering here this winter, despite all we can do in relief."



It was done by the mountain desperadoes called Kurds, over whom, alas! he could exercise no control. And this is precisely what the Sultan did do later on.

"However, to continue the story, it happened one day that one of the seven tribes that black-mailed the village came and demanded double the amount of tribute that had ever been collected in Dalvorig. It was paid after vain protest. Four more came in succession and the village paid to them. Last of all came the two remaining tribes with their demands, and here the people stopped.

"I was there in the street and talked with the Kurds. Watch them we could not pay and live. We had paid already till we were so hungry and naked. We had been willing to do that for the sake of peace. But now the demand meant death to us and we had rather die in a different manner—we would die fighting before we would starve.

"They were right in the village among us and they drew their weapons to kill us, but we got out our old flintlocks, and made a good fight. We had six men and one woman killed, but we drove them off, though they outnumbered us."

"You killed more than they did then?"

"No? Do you mean did I kill some? How can one shoot and not kill? I cannot tell you how many were killed—I dare not. The Turks will kill 100 of our people for every one we killed."

"Well, but were not these Kurds outlaws?"

"They used to be. It was not wrong under the law to kill them then in a fight, and we thought it was the same when we fought this time, but we were wrong. The Sultan had made all the Kurds into cavalry troops under his command, and to kill them was treason."

"How many were there of the Kurds, all told?"

"Two thousand; but only a part in the village fighting. The rest were away on the mountains fighting off our sheep."

"How many were there of you?"

"A few over one hundred; but the Kurds do not like to fight when they see many of their number killed."

"Some days after this came the Turkish soldiers from Mush, a town south of us. They camped in our grain fields with their horses, instead of where no harm would be done. We went to them and said, 'If you have determined to kill us, shoot us and end our trouble. It is better so than to destroy our crops, so that we starve.' But they would neither shoot us nor leave our fields for two days. The governor was with them, too. When they had gone the legal tax collector came, Malek Effendi, son-in-law of Osman Pasha of Diarbekir. We told him we had been plundered and were absolutely unable to pay the taxes. He talked softly to us, and said he would follow the thieving Kurds and recover our stolen stock if we would send three prominent men to identify the stock. Of course we sent the men. They identified the stock, but the Kurds refused to deliver it up. They openly told Malek Effendi that the Government had authorized them to levy the tribute and take it by force, and they showed the written authorization. But Malek insisted on their giving him thirty mules and some oxen and sheep, and they yielded that much, but instead of returning the stock to us Malek carried it off himself. Worse yet, he carried off the three men who had gone to identify the stock, and they disappeared. They were no doubt tortured to death."

Last year, he continued, the Armenians heard with growing apprehension that their condition was to be made far worse than it had been before. The Kurds and the Turkish soldiers boasted of what would be done. The real trouble began in the spring. It was in the time when rhabarb was fit to eat that the soldiers came to collect the sheep tax. They visited Dalvorig, Therik, Sernal, Allantz, Gellehgusan—all of the Sassoun district—and having collected all, went away. Two weeks later came the first of the Kurds. They collected sheep, butter, bed clothing—everything they wanted—and went away. Others came—two bands—and they got what they asked. A fourth came, and they found the peasants would pay no more, and so they took all the sheep they could find unguarded. There was a fight at Gellehgusan, but no one was killed.

As the time passed the black tents of the Kurds were seen to be gathering in greater numbers than the peasants had ever seen on the mountain sides. A thousand sheep were taken from the villages of Sernal and Shenik.

A fight followed, in which three Kurds were killed.

The Kurds carried their dead to the Turkish Governor at Mush, and within three days 600 regular soldiers marched from Mush and camped in the troubled district. The Kurdish tribes also at this time demanded of each village a heavy tribute in gold. No such demand had ever been made before, and the people fully understood that it was but a pretext to lead to further trouble. In despair the people said to them:

"We have no money. Take oxen, sheep, everything else—how can we pay what we have not?"

The Kurds, however, insisted, and when no gold was forthcoming turned and attacked the people. The first attack was upon Sernal. The Kurds, who had been enrolled as Turkish cavalrymen, had breech-loading rifles, and they were supported by Turkish soldiers who wore the Kurdish cotton gown, but were easily distinguished nevertheless.

The villagers had only the old flint lock guns, but they were desperate and held their own until about 250 men from other villages equally desperate came to help them. The fight lasted for twenty-four hours. During that time a woman carrying powder to the villagers was captured by the attacking party and burned alive. But the odds were too great for the Armenians, even though they had fought from behind rocks and buildings, and so both Sernal and Shenik were abandoned. Their inhabitants retreated to Gellehgusan.

The next day Allantz was attacked. The people there, assisted by others who had fought at Sernal and Shenik, held out until night and then retreated to Gellehgusan, the women and children being sent to Mt. Audok, a steep hill behind that village.

Meantime the Kurds and Turkish soldiers had been increasing in number and a series of determined attacks on Gellehgusan followed. The Armenians, from behind rocks and other shelter, waited until sure of their aim and made every bullet count, and at last the besiegers had to abandon the attack while they sent for cannon. During a week's time there was scarcely any fighting, and it was then that the Armenians, while searching among their dead enemies, found many Turks disguised as Kurds, and this fact showed that all hope of peace, short of extermination for the people as a race, was vain.

The cannon were brought and put in position and, aided by these, the Kurds and Turks captured one part of the town, which was divided by a stream, and that night everybody fled away.

Of the deeds that were done when the Armenians at last sought safety in flight, a few examples will suffice. The Kurds paid particular attention to collecting and driving off the herds, and the Turkish soldiers devoted themselves to searching for money and hiding Armenians. Of those who had taken refuge on top of the mountain sixty young women were captured, taken to the church in Gellehgusan, and there outraged by the soldiers and then killed. All the men and the elderly women and the children were mercilessly killed. Anoush, a woman whom Dilloyan knows very well, was captured with a three-months-old baby in her arms. The baby was snatched away and dashed against a rock. As it fell a Turk caught it on his bayonet and tossed the body into the air. Another soldier then held it up by the foot while others hacked it to pieces.

A Kurd, finding the woman young, decided to carry her away, but when she realized they determined to kill her. So they stripped her naked in order not to soil her clothes with blood, for these they were going to carry off as plunder. But as they handled her clothing they found some gold coins, and immediately began to fight for these. Seeing her opportunity the woman fled to the brush, and after marvellous adventures in the mountains reached the Russian frontier and Tiflis, and then was sent to England.

Then came the attack on Dalvorig, where Dilloyan lived. The Kurds and Turks came over the narrow trail that led down the mountain to the village. Dilloyan with a dozen others was in that pass, each with his old flint-lock.

"I cannot tell what we did," said Dilloyan yesterday. "I could hear nothing but the blare of their bugles and the roar of their guns. I could see not much but smoke. It was the end of the earth, I thought, but we did the best we could. It was better to die from their bullets than to be tortured to death. We got help from other villages, but there were thousands of the Kurds and Turks. We saw them bring a woman and a girl to a high bridge there was over our stream and throw them to the rocks below. For three days we held out, nerved by such sights as this, and then hope was gone, and we fled by night.

"For three days, and then for three nights, the Kurds searched the mountain for us, and some of us were found. I know of twenty-one men they found and tortured, but I and my brothers remained as near as we dared. Twice I was entirely surrounded, but I got away. I could not leave till I had buried my father and other relatives who were killed in the fight. For the first three days while they searched I lived on grass roots. Then I was able to search for fruit at night because the Turks only hunted us by day.

"At last, after twelve days, they went away and I crept back to bury my dead. I found heaps of corpses. Many women among them had been slashed open to expose their unborn babies. I cannot tell you of all the mutilations I saw; I am ashamed when I think of it. But I found my own, and with sticks made graves and covered them while my brother on a rock above kept watch for the Turks.

"When I had done my duty I went away south to Mush. When I got there I saw some soldiers go into a house to collect the tax. The man had no money, so the soldiers abused his wife. There had been no massacre at Mush, but I told the man I did not know whether he was any better off than those who were killed where I had come from.

"While I was at Mush I saw a man whom they told me was an English Consul, who was trying to learn what had been done in the Sassoun. I was going to talk to him, but a Turkish soldier drove me away."

"Of all in your village, how many were killed?"

"I do not know. There were heaps of corpses in the streets and houses. While I waited to bury my dead, I saw seven of my neighbors who were waiting as I was. Of course more escaped; perhaps 100 out of 600. I believe, from what I saw and what I learned from others, that over 12,000 people were killed in this effort of the Turks to exterminate us."

From Mush Dilloyan escaped to the Russian frontier and reached Tiflis, where he fell in with friends who, on finding that he was a very intelligent man, sent him on to England that he might help furnish the evidence of Turkish cruelty to those who were disposed of political

reasons to discredit the tales that had been told of the doings in Armenia.

Yartan Dilloyan is in appearance not unlike a typical Central American, rather under medium size, with dark wavy hair, a dark moustache, a bronzed complexion, and dark, handsome eyes. He has a wife in Armenia, who was sent away before the attack on Dalvorig.

"The Turks have 80,000 spies," he said. "There are Turkish spies here in New York, and if they should identify me they would assassinate me. And I have a wife in Armenia. I sent her away before the attack on Dalvorig, so that she escaped; but if it were known that I have told the truth she would be killed, as young women are always killed by the Turkish soldiers."

He added that he had come to America because he had heard much of it from American missionaries and he wanted to come here to learn of American ways. He is an iron worker, as well as an agriculturalist, and, with the aid of friends, expects to have no difficulty in getting employment. But while he wishes to stay here for a time to improve himself at his trade, he hopes also to aid the cause of his people by his presence in this land as a living witness of the unceasing and intolerable outrages committed upon the people of Armenia.

Jerusalem the Holy. By Edwin Sherman Wallace. New York and Chicago:  
Fleming H. Revell Company.

The author of this book was, not long ago, United States Consul for Palestine. Naturally his mind turned to the study of that Holy City where he was called to dwell. In this book he gives us, "A brief history of ancient Jerusalem, with an account of the modern city, and its conditions, political, religious and social."

As is said in the Preface, "the author has sought to combine completeness with brevity, and thus to place in the hands of those who are interested in this city of sacred memories and holy sites a book of such facts as are ascertainable. The opinions expressed are based upon careful study of recognized authorities supplemented by diligent personal investigation carried on during a residence of five years in Jerusalem." The subjects considered are not only such as The City of the Canaanites, of David and Solomon, as Christ saw it, as it is to-day, but the Jews as they dwell there to-day with the Christians and the Moslems. Fifteen full-page illustrations are given, with four maps.

The Christian population is thus divided: Greek Orthodox, 4,000; Roman Catholic, 3,200; Armenian, 600; Protestants (all forms), 500; Coptic, 120; Greek Catholic, 100; Abyssinian, 60; Syrian, 50. These Christians have much property in the Holy City, and seem to be hard at work.

Some of our readers, we are sure, will be interested in the concluding paragraph of Mr. Wallace's chapter on "The Christians in Jerusalem":

"After this recital of Christian institutions and laborers one unacquainted with the place might look for the immediate conversion to Christianity of all the non-Christians. But it must be said that there is no place in the world where indifference and opposition are so manifest. Indifference is the attitude of the Moslem, while opposition characterizes the Jew. The results of the mission-work are necessarily small, and will be so long as there is so much called by the name of Christ that is unlovely and false, and in some instances despicable. Here as elsewhere Christianity is judged by its fruits, and so much of the product is undesirable that the whole is refused. Before the indifference can be changed to interest and the opposition to favor there must be a radical change in the Christian Church. It must return to the Christianity of Christ, exhibiting less of outward form and more of love. Until that change is made—when dead form will give place to genuine Christian living—the results can be no greater. At present the time given to this work is almost wasted and the money spent well-nigh lost."

W. B. B.



# TURKISH ARABIA.

## SHADOWS OF COMING EVENTS.

(From Our Own Correspondent.)

BAGHDAD, March 12.

That there is such a country as Persia we all know; that Russian interests predominate in the north and British interests in the south, we have all superficially understood from childhood, but with this knowledge, coupled with the fact that Persia is comfortably far away, we are apt to rest content.

(*John Chilcote, M. P., K. C. Thurston*).

The above statement, from a comparatively recent and widely read novel, describes only too well the attitude of the average Englishman at home towards the political position, not only in Persia, but in the whole of the countries which go to form the Middle East. This indifference to all affairs outside the red border line which marks the limits of his own possessions abroad is likely, sooner or later, to cost the Englishman dearly. The days when British influence was the only exterior influence which counted in the affairs of the Persian Gulf and of Turkish Arabia are far removed, and signs are not wanting to show that the acute stage of the struggle for supremacy in the Asiatic dominions of the Sultan,—so often foretold and so long expected,—is drawing rapidly nearer.

One of the most potent of these signs is the growth of German activity (though not of German influence), in Turkish Arabia. A year ago a Commercial Mission, sent out ostensibly by the Deutscher Bank and under the leadership of one of its Directors, passed through Syria and Mesopotamia. This Mission, which was composed of experts in the departments of mining, agriculture, cotton growing, etc., made careful surveys of the districts which lie along the route of the proposed Baghdad Railway. It is understood that the report they issued was unfavourable as regards the prospects for immediate undertakings of a commercial or mining character, but members of the Mission were still in the country at the end of last year and, considering what a vital factor in the success of the Railway any development of the natural wealth of the country in the vicinity of the line would be, it is scarcely to be expected that no attempts in this direction will be made.

Another sign of the times is the recent establishment of a German Consulate at Moosul. Now Moosul, which lies some 300 miles to the north of Baghdad, can scarcely be called an important town at the present time. Its trade with Europe is chiefly conducted through Baghdad and Beyrout, and the European firms already established in these places have hitherto found native representation amply sufficient. When, however, we consider Moosul as the largest town (next to Baghdad itself), at the Southern end of the Railway, the appearance of a German Consular Officer, even at this premature stage of the undertaking, is fully explained. France is also represented in Moosul by a Vice-Consul "de carrière," and there is talk of a Russian appointment. Great Britain alone is content to leave her interests in the hands of a native Agent, who, although of great assistance to the scientific expeditions which Great Britain has sent out, can never have the same influence as a proper representative of the Government.

German Fathers are teaching German in large Roman Catholic Schools at Baghdad and Busreh, and the Deutsche Orient Gesellschaft at Babylon and Kala Shergat is employing large numbers of Arabs in the work of excavation. These things create an effect which we cannot afford to under-estimate, and the prestige obtained by their means will be of the utmost service to Germany in the future.

When Great Britain declined to give her support to the Railway scheme, it was considered by many that the undertaking must necessarily fall through, and it was therefore consigned to the limbo of impracticable, or at least improbable, things. The facts above given, however, prove that we cannot utterly disregard the movements of Germany in this country, and the sooner that this is recognised, with the bearing of such movements upon the politics of the Persian Gulf and ultimately of India, the better it will be for all concerned.

---

NEARLY all the troubles which vex humanity can be traced to yellow metal, yellow labour, or yellow hair.—*Capital*.

## How to Protect Americans in Armenia.

It would be worse than useless to despatch United States ironclads and cruisers to the ports of Syria and Asia Minor for the purpose of shielding from destruction the lives and property of American missionaries in the far-off Armenian highlands. The first threatening demonstration of our war vessels in those harbors would be instantaneously followed by the massacre of our countrymen. Under the circumstances, the naval force at our disposal would be tragically out of place in Levantine waters, even if it were not imperatively needed nearer home. A recognition of the Cubans as belligerents may strain our relations with Spain at any hour; and, moreover, there is not a trace of evidence that Lord SALISBURY will not persist in his bull-headed refusal to settle by arbitration the Venezuela boundary dispute.

Nevertheless, it is our duty to rescue our imperilled fellow citizens in Armenia, if we can, and there is a quick and easy way of doing it. Let us appeal to the White Czar, in the name of our ancient friendship and in the cause of outraged Christendom, to play the part of redeemer and deliverer. He has both the power and the will. For months he has had an army cantoned on the edge of the Ottoman frontier; let him give the word, and in a week his legions will have occupied the region in which American missionaries and the remnant of Armenian Christians stand exposed to extirpation. From what Russia has done for Christians in the past, we can judge what she would be glad to do in a yet more harrowing emergency. But for her the Bulgarians would be still the victims of Turkish savagery; and it is not Russia's fault, but England's, that the Macedonians and the Armenians are not today as prosperous and free as the Bulgarians. It was the envy and greed of England that smashed the treaty of San Stefano, thrust back the Macedonians under Moslem rule, and gave the Armenian Christians, in exchange for the prospect of religious freedom under Russian sway, the worthless and derisory promise of British supervision and protection.

It behooves every honest man in Christendom to put the guilt for the enormities which we have witnessed in Armenia exactly where it belongs. It is not for England, which contracted the duties of a guardian at Berlin, to ask, with the snivel of a hypocrite: "Am I my brother's keeper?" The blood of her slaughtered wards cries against her from the ground. She has had more than seventeen years in which to keep her tutelary pledge, yet she offered not even the semblance of keeping it until Oct. 20, 1895, when the Sultan gave a perfidious assent to certain ostensible reforms. Since then, by the admission of Englishmen themselves, scores of thousands of Armenians have been killed and hundreds of thousands have been hunted from their homes to perish of cold and hunger. Has the British Government interposed lest the vaunted benefits of the reforms should be nullified by the extinction of the beneficiaries? On the contrary, it has watched with bovine stolidity the Sultan's prosecution of his infernal scheme so to comport himself during this hard winter as to wipe out the Armenian question by the extermination of the Armenians. Nay, we forget; it is not strictly true that the British Government has accomplished nothing. By a stupendous application of pressure it has managed to bring a second gunboat through the Dardanelles to Constantinople. To shield its Armenian wards? Oh, no! To reassure the denizens of the British Embassy.

To appreciate the devilish meanness of the British policy with regard to the Armenians, one should bear in mind that England not only has failed to help her protégés herself, but has stubbornly obstructed the procurement of help from others. In the last six months there has not been an hour when the St. Petersburg Government would not have willingly occupied Armenia, had not Great Britain barred the way. It is high time that the miserable betrayer of our tormented co-religionists should be made to smart under the scorn of the world. It is the moral right and the sacred duty of the United States, as of all other Christian nations, to invoke, on behalf of the Armenian sufferers and of our own citizens in jeopardy, the mighty instrument of rescue which Providence has placed at hand. Let us call upon Russia to fulfil her mission. Let us appeal to the Czar!

# TERRELL NOW UNDER FIRE.

## ACCUSED OF BAD MANNERS AND PROFANE LANGUAGE.

**A Missionaries' Committee Tell the President Why They Think He Ought to Be Recalled—The Minister Called to Washington to Reply to These Charges.**

WASHINGTON, May 19.—At last the reason why the Minister to Turkey, A. W. Terrell, was summoned to Washington last week from his home in Texas, where he was visiting on leave of absence, has come to light. He was called here in order that he might answer certain serious charges made against him by American missionaries and a committee from the Missionary Boards in New York and Boston. These charges and affidavits and other documents to sustain them were brought to the United States by the Rev. Henry G. Dwight, a missionary of the Presbyterian Church, who was selected and sent for that purpose by missionaries of all denominations in Turkey.

Mr. Dwight came to Washington soon after his arrival in this country, but did not secure a hearing. The Secretary of State was busy with Venezuelan and Cuban affairs, and insisted that whatever accusations were made against Mr. Terrell should be submitted formally in writing.

Mr. Dwight returned to New York, and it was decided to await the return of Mr. Terrell to the United States and then send a committee of distinguished laymen to meet him in Washington. An appointment was made with the President for last Friday, and at the suggestion of the committee the President telegraphed Mr. Terrell an invitation to be present and confront his accusers. For some reason he did not arrive until Saturday, the day following the interview. He has examined the documents and is supposed to be engaged in the preparation of his reply.

The committee which brought the charges to Washington consisted of Henry D. Hyde, the leader of the Boston bar, a Democrat, and an intimate friend of Secretary Olney; Everett P. Wheeler, the high priest of the New York Mngwumps; William E. Dodge, the philanthropist; John A. Stewart, who assisted the Administration in floating the first loan, and Darwin R. James of Brooklyn, the only Republican in the party. The President did this committee the unusual honor to invite them to the White House instead of sending them to the Department of State. He devoted an entire afternoon to the interview, and took the matter in his own hands, although Secretary Olney was present, and assisted in the examination of the charges and in questioning Mr. Dwight and other members of the committee.

The charges against Mr. Terrell, as far as can be ascertained, are general, and allege his unfitness to represent the Government at so important a post as Constantinople. It is understood that his personal integrity and character are not affected, but he is accused of low and gross habits, of using profane and vulgar language, and of blustering, domineering manners which are said to be exceedingly offensive to the Turkish officials and to all who have been at the legation.

His treatment of missionaries is said to have been habitually ungentlemanly and often insulting, and while he is not accused of wilful neglect the missionaries charge that his unfortunate manners and methods have been the cause of much irritation and difficulty with the Turkish Government. They do not say that he lacks the disposition to protect American interests, but they claim that he is incompetent to do so, and ask the appointment of some one more familiar with the usages of polite society, whose Americanism is tempered with refinement.

# THE INDEPENDENT

14. The Rev. Sarkis Narkashjian, pastor at Chunks, November 14th.

15. The pastor of the church at Severeck, November.

16. The pastor of the church at Adiaman.

17. The Rev. Hohannes Hachadorian, pastor at Kilisse, November 7 h.

18. The Rev. Hanoosh Melki, pastor at Karabash, near Diarbekir, November 7th.

19. The Rev. Mardiros Terzian, pastor at Keserik, near Harpût, November.

20. The Rev. Hagop Abu Hayatian, pastor at Urfa, graduate of Leipzig, December 29 h.

21. The Rev. Hanna Sehda, preacher at Sert.

How many more there are we do not know. These are the names known to our informant in Turkey, on the twelfth of January.

Write these names in golden letters on the walls of your holiest shrines. They are the souls of them that died for the testimony of Jesus and the word of God. They were rapt not the beast, neither his image, and received not his mark on their foreheads. They have part in the first resurrection. Blessed and holy are they. They are priests of God and of Christ, and shall reign a thousand years. We thank God for their testimony unto death.

Had it been our lot to stand in their places, would we have found similar grace in each last extremity? Would we have denied our Lord? At least let us not deny him in the lighter trials that assail our faith.

# THE ARMENIAN CRISIS IN ENGLAND.

BY FREDERICK DAVIS GREENE, M.A.

THIS heading is not sensational. It would take but a spark to set Great Britain ablaze from Land's End to John O'Groat's. The Government is doing its best to hide the Armenian specter, but like Bauquo's ghost it will not down. It startles the public at every turn. The Christians of England are beginning to realize that the blood of martyrs is on their souls. No wonder they are anxious to cleanse themselves before the stain sets too deep.

This rapid and strong current of public feeling is the natural result of the flood of information that is at last pouring over the land through the London press. To the *Daily Telegraph* belongs the credit of giving the first and fullest series of special dispatches from the scene of the outrages. Sir Ashmead Bartlett undertook to pooh-pooh these reports in Parliament and even demonstrate that they were physically impossible. "But so much the worse for Sir Ashmead Bartlett and his Tory friends," says the country. The watermarks of authenticity are not to be mistaken. *The News* has followed close behind the *Telegraph*. It has been a matter of much regret that *The Times* has been so far behind the times in Turkish matters. But to the great delight of all "The Thunderer of Printing House Square" wheeled into line last Friday with three columns and a half, which is only the first installment of the report of its special correspondent. *The Times* will handle Turkey all the more roughly now because of the great obstacles that Turkey put in the way of the special and friendly correspondent that *The Times* first sent out.

I had the honor of being invited to join the deputation that waited upon the Earl of Kimberley last Friday noon to give expression to the profound concern that is felt by all classes in regard to Armenian matters. It is a concern that is felt for the honor of England almost more keenly than for the welfare of Armenia. It was indeed a formidable array that the Foreign Secretary had to face—some eighty resolute men of all shades of religious and political belief.

The expressions of sorrow, disappointment and almost impatience with the slow and temporizing course of the Government were unmistakable. Each speaker, while representing some special party, chose to appear rather as an Englishman. Many seemed to find relief in frankly confessing the sense of responsibility and shame they personally felt for the events that have been allowed to take place in Armenia. Canon Gore referred with deep feeling to "the appalling delay on the part of the Porte in carrying out the promises so solemnly given in the Cyprus and Berlin treaties, and the delay on the part of the nations of Europe, and of England in particular, in demanding the fulfillment of those promises."

Prof. Agar Beet presented a vigorous resolution passed at the Congress of the Evangelical Free Churches just held at Birmingham. Dr. Clifford put it all in a nutshell by declaring that "the Turks would never do right until it was made impossible for them to do wrong." Dr. Newman Hall maintained that "the whole of the Nonconformist body are unanimous in the matter." Prebendary Eyton held that every single member of the community would be really responsible, unless they stepped out and put an end to these atrocities. Four members of Parliament were no less outspoken in their indignation and almost impatience with the course that things had been allowed to take.

After three-quarters of an hour of such earnest, dignified and courteous representations on the part of the deputation, the Foreign Secretary was given the opportunity to reply. His Lordship gave one the impression of a pilot who finds himself in a rapids through which he has neither the strength nor skill to steer his craft. He began by assuring his hearers of his profound sympathy for which all had given him credit. He then dwelt on his official position which required him "to be extremely measured" in the words he used.

In regard to the investigation of the Sassoun massacre, he stated that every possible effort "has been made, is being made, and will be made by the Government," to see that it is thorough and searching. If this statement is to be accepted as true, it only shows how feeble the Government considers itself to be. In regard to publishing the consular reports, he gave a flat refusal. He even went so far as to deprecate further agitation of the subject, lest it might "embarrass" the Government, for the support of which he asked the help and confidence of all.

But the matter will not end here. There is talk of kicking over the traces in the House of Commons. A general feeling exists that the Grand Old Man will, before long, give the signal for an attack all along the line. He will probably wait till the Commission at Moosh rises.

Mean while the tide is rising too.

LONDON, ENGLAND.



# THE ARMENIAN HORRORS.

## ANOTHER ACCOUNT OF THE MASSACRE OF MANY THOUSANDS.

An American Fully Confirms the Worst Reports of the Outrages—He Says Turkey Will Try to Deceive the Outside World—Perhaps 15,000 Killed.

BOSTON, Jan. 1.—Letters have been received by well-known men in this city from reliable sources giving still further testimony regarding the outrages in Armenia. The following letter comes from a city not a great distance from the scene of the outrages. The writer of the letter is an American in whom the highest confidence may be placed, who has spent more than a third of a century in that region, and knows the country and people perfectly. This testimony is from a source which is entirely independent of any which has been given before. Later accounts increase, if possible, the horrors of what has taken place. Here is the letter:

"The Armenians, oppressed by Kurds and Turks, said they could not pay taxes to both Kurds and Government. Plundered and oppressed by the Kurds, they resisted them; there were some killed. Then false reports were sent to Constantinople that the Armenians were in rebellion. Orders were sent to the Mushir at Erzingen to exterminate them, root and branch. The order read before the army, selected in haste from all the chief cities of eastern Turkey, was:

"Whoever spares man, woman, or child is disloyal."

"The region was surrounded by soldiers of the army, and 20,000 Kurds also are said to have been massed there. Then they advanced upon the centre, driving in the people like a flock of sheep, and continued thus to advance for days. No quarter was given, no mercy shown. Men, women, and children were shot down

like sheep. Probably, when they were set upon in this way, some tried to save their lives and resisted in self-defence. Those who could fled in all directions, but the majority were slain. The most probable estimate is 15,000 killed, 35 villages plundered, razed, and burned. Women were outraged and then butchered. A priest was taken to the roof of his church, hacked to pieces, and set on fire. A large number of women and girls collected in a church were kept for days, violated by the brutal soldiers, and then murdered. The soldiers contended over a beautiful girl; they wanted to preserve her, but she, too, was killed.

"Every effort is being made and will be made to falsify the facts and pull the wool over the eyes of European Governments. But the bloody tale will finally be known, the most horrible, it seems to me, that the nineteenth century has known." As a confirmation of the report, the other day several hundred soldiers were returning from the seat of war, and at a village near us one was heard to say that he alone, with his own hand, had killed thirty pregnant women. Some who seemed to have some shame for their atrocious deeds said: "What could we do? We were under orders."

In consequence of a meeting of the Armenians of Boston, held in Friendship Hall last Sunday evening, the following cablegram was sent to Mr. Gladstone this afternoon:

"Armenians of Boston thank you for your sympathy and aid."

VIENNA, Jan. 1.—Despatches from Constantinople tell of numerous arrests throughout Armenia. The whole province is disturbed. Many troops have left Constantinople for various parts of Asia Minor in the last few days.

The pretext was that their time had expired and they were going home, but there is good reason to believe that they were destined for the military centres, notably Erzinghian. The recall of Abdullah Pasha, the most fearless member of the commission of inquiry, has been cancelled owing to the Porte's anxiety to dispel the unfavorable reports to which it gave rise.

ODESSA, Jan. 1.—Journals in the Caucasus say that domiciliary visits and searches are still made daily in Armenia, and that numerous arrests are made. The local prisons are crowded. The Bitlis prison is filled with Armenians, among them a priest more than seventy years old, who was arrested for refusing to betray his son's hiding place. The Armenian Catholics have appealed to the Pope.

## SHALL MISSIONS IN TURKEY BE ABANDONED?

JUST now the attention of the world is turned to Turkey and the Armenian people. Those who are not interested in the mission work are interested in the terrible events of the last few months and the efforts made to relieve the suffering and starving thousands there. The Christians of America have reason carefully to consider their personal duty to their Christian brethren in Turkey.

Owing to the heavy debt upon the American Board, at the last annual meeting held in Brooklyn it was voted that

"The Prudential Committee in making the appropriations and expending the resources committed to our hands are not to be held responsible for disastrous results which may ensue from the insufficiency of those expenditures; and that they be instructed so far as practicable to restrict those operations within the measure of the means furnished them. For all limitations or suffering thus occasioned the churches must answer."

Acting under these instructions the Prudential Committee reduced the salaries of the missionaries in all fields of the Board except in Asiatic Turkey, by ten per cent., and the amount given for the general work—for churches, schools and general evangelization—about forty per cent.; this was necessary to avoid increasing the debt. However severe this reduction may be in other mission fields we desire to call attention to the fact that it will be almost fatal to the work in Turkey. Some of the reasons, as given us by Secretary Barton, are:

1. A large number of churches, parsonages and schools have been destroyed during the past three months in Turkey. If these are not rebuilt, the people cannot hold services or continue their schools. To fail to rebuild is to openly acknowledge defeat.

2. The people have been impoverished by fire, robbery and slaughter, and a large number of the most wealthy Protestant families have been completely wiped out. Churches that have been independent are now in immediate need of assistance in order to support any kind of Christian work.

3. The Christians of Turkey feel, and that, too, with good reason, that the Christian nations of the world have abandoned them to their fate. They have looked in vain

for political help, and are almost in despair. If now the churches in America shall seem to be unmindful of their need of spiritual help and relief, and withdraw in these darkest hours the help heretofore given when less necessary, it cannot fail to be to them the last bitter portion in their terribly bitter cup of despair.

4. If in any measure we curtail our help for Turkey at this juncture, when difficulties multiply and dangers increase, it cannot fail to give the impression to the people of Turkey and the world that we of America are willing to do mission work so long as we can do it easily and safely. Such action cannot fail to be interpreted that our zeal for Christ and for men is not strong enough to endure persecution. A terrible thought must this be to those who during the last few weeks have faced a hundred deaths for him!

5. Missions have, during the last sixty years, brought before the world the Armenian people. The marked progress this nation has made has drawn down upon it the jealousy and wrath of the Moslem rulers. The depths into which it is crushed to-day are made more dark and deep and terrible by the height to which it had climbed. Can we abandon this race now, or afford even to appear to do so, amid the perils which have come to it through the enlightenment we ourselves have carried to it?

6. The movement in Turkey is against an enlightened Christianity. The first terrible blow has been struck. If now the Moslems see the Christian forces weakening and a quiet retreat begun, they will at once proclaim the victory theirs. The forces of Islam will be collected and unified, and a crusade against the Cross and all the Cross represents will be inevitable.

But we need not continue. It is true, hundreds of Christians, yes thousands, have been martyred; but that is no reason why we should abandon the thousands who yet remain true to their faith. The missionaries in their common suffering and danger have won the confidence and affection of thousands more who never knew them before. Shall we bind the hands of the brave missionaries, crush the hope of starving, bleeding Christians and openly confess victory for the Moslem persecutors? To withdraw or withhold appropriations for these missions at this time is to do all that and more. Are the churches ready to do this? Those in charge of the work wait for reply, which must come soon or it will be too late.

# The New Turkey

REV. W. S. NELSON, D. D.,  
TRIOPLI, SYRIA.

To appreciate the new order of things in Turkey, and to form an intelligent estimate of its permanence, we must look at the principles of Islam, and its origin, and at some facts in recent Turkish history.

Mohammed had very limited opportunities and a narrow life. He had no schooling. In pursuit of his livelihood, he came in contact with Jews and Christians, and learned something of the doctrines of the Bible. His mind was keen enough to grasp the doctrine of the unity and spirituality of God, and he overthrew polytheism and idolatry among his people, cleansing Arabia of the worship of images. Although he seized this fundamental doctrine of the Scripture, he despised the corrupt and false practices of both Jews and Christians, who were, in reality, idol worshippers. This anomaly has persisted, through all the centuries of extending Islam. The religion rests on a cardinal doctrine of the Holy Scriptures, but its followers hate and despise the nominal believers in those Scriptures. With these antecedents, it will be hard for Mohammedan leaders to assume the attitude of equality and brotherhood, proclaimed by the new political program.

In 1860, the massacre of Christians, in eastern Syria, led to the occupation of Beirut, by British and French marines. The Turkish government was compelled to make amends,

by granting a special charter to the governmental district of Mt. Lebanon, chiefly occupied by Christians. This provided for a Christian governor, whose appointment must be sanctioned by the six European powers; remission of taxes; and other exemptions, which have made that section the envy of all the rest of the country.

In 1876, when the present Sultan was beginning his reign, troubles in Bulgaria were attracting the attention of Europe. Something must be done. Midhat Pasha, a most intelligent man, was commissioned to draw up a Constitution. He produced an admirable document, which was promulgated as the fundamental law of the Empire. Europe was satisfied, affairs assumed a better aspect, and the throne seemed to be secure. Early in 1877 the Constitution was quietly slipped into a pigeon hole, where it remained for thirty-two years. Then came the conclusion of the Russian war, by the Berlin treaty of 1878, with the practical independence of Bulgaria, and other arrangements in the Balkans, unpleasant to Turkey.

In 1882, Egypt claimed the world's attention, and Arabi Pasha made intervention inevitable. England invited France to join her, in occupation of Egypt. Sore over her defeat in regard to the Suez Canal, controlled by England, through her purchase of Egypt's stock in that company, France refused her help, and left England to act alone. The siege of Alexandria and the battle of Tell el Kebir, led to the temporary occupation of Egypt by Great Britain. This occupation continues, after twenty-six years of prosperity for the land.

In 1895-96 occurred the barbarous massa-

eres in Armenia. The natural intervention would have been by Russia, from the north-east. The European concert was unusually out of harmony, and no one cared to trust Russia with the task. England held Cyprus, under the Berlin treaty, to secure the tranquility of Armenia. The rugged range of Mt. Taurus made it very difficult for England to take an army, from the Mediterranean, through a hostile country, to reach Armenia. The result was a conference in Constantinople, to formulate reforms. This was accepted and signed by the Porte; but has never been put into effect.

In 1906, after Crete had been lost to Turkey, and become, in effect, a part of Greece, Macedonia called for European consideration. A scheme of reforms was adopted, to be enforced by European military officers. After two years, nothing material had been accomplished, and the Italian general, the ranking European official, went home and died of a broken heart discouraged at his failure. Early in 1908 came renewed activity and stronger pressure from Europe. King Edward's wise diplomacy had brought closer union and more perfect harmony than ever before.

Just at this time developed a pressure from within. The most favored and trusted part of the Turkish army, drawn from the Albanian mountaineers, demanded from the Sultan the enforcement of the constitution which had never been revoked formally. The new regime was established because of the double pressure from without and within and it will remain, a permanent foundation for a new, progressive, and happy Turkey.

The importance of this development to our mission work cannot be emphasized too much. In the past a good beginning has been made. The Press in Beirut publishes the Bible and religious literature. There have been countless hindrances. Many of these will be removed and the work can expand. Mohammedans have not been wholly free to buy and study God's word. Now they can do so. We must provide this in far larger numbers.

Our evangelical churches have shown Mohammedans, a Christianity, loyal to the one spiritual God, and hating idolatry, in His worship. These will now attract Mohammedans, who will be free to attach themselves to the pure faith.

Our schools could reach only a few Mohammedan boys. Now they can come freely, and will come in large numbers. We must be ready to receive them. We must improve and enlarge our equipment. We have been praying, for years, for this opportunity to reach the Mohammedans of Syria. God has given it to us. Shall we let it slip?

It may mean serious danger to the missionaries, for the revolution may not be accomplished, without bloodshed. The missionaries will not shrink from increased burdens, or risk of life. It also means added investment of money, for the extension of the work. Is the church ready for this? What is your share?

*Price, 2 cents each; 10 cents per dozen.*

**WOMEN'S BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH**

Room 818, 156 Fifth Ave.                      New York City  
**NEW YORK.**

# AN ANSWER TO THE TURKS.

THE WASHINGTON LEGATION SAYS  
WE MUST SEND NO MONEY.

**Because the Sultan Will Permit No Distribution Among His People—A Letter from Constantinople Says It Is the Policy of the Porte to Starve the Armenians Who Are Yet Alive—Proofs of This Fact.**

The statement made public on Tuesday by the Turkish Legation that "the Imperial Government will not permit any distribution among his subjects, in his own territory, by any foreign society or individuals, however respectable the same may be (as, for instance, the Red Cross Society), of money collected abroad," for the reason that "the Sublime Porte is mindful of the true interests of its subjects, and, distinguishing between the real state of things and the calumnies and wild exaggerations of interested or fanatical parties, will, as it has done heretofore, under its own legitimate control, alleviate the wants of all Turkish subjects living in certain provinces, irrespective of creed or race," makes pertinent this letter from a well-informed man in Constantinople which has been sent to THE SUN:

"CONSTANTINOPLE, Dec. 25.—The situation in the provinces of Asia Minor is appalling. By the recent outbreaks 200,000 people, at a low estimate, have been made houseless, and even stripped of the simplest necessities of life. Without money, house, furniture, bedding, or food, they stand facing the certainty of a four months' winter, during which snow lies so thick on the ground that travel is almost impossible. Even in peaceful times, when subjected only to the ordinary visits of the Turkish tax collector and the Kurdish brigands, the Armenian peasant of the interior has a hard fight to keep the wolf from the door. And now what little the villagers possessed has been carried away, either to the barracks of the regular troops, as at Erzerum and Harput, or to the Kurdish mountain retreats.

"Thousands of villagers from the ruined hamlets around the cities of Erzerum, Van, Bitlis, Trebizond, Marash, and Aintab have crowded into those cities to beg bread to keep starvation away. Men who were the patriarchs of their little communities, owning comfortable houses, with buffaloes, cows, and sheep, are begging, almost naked, in the streets to-day. The distress is overwhelming.

"Consider that in the vilayet of Erzerum 200 villages have been destroyed, that forty-six were wiped out between Van and the Persian frontier, that around Bitlis Kurdish cavalry, like eagles, have been sweeping for three months, burning, plundering, and murdering; that from Harput alone you can count in the surrounding plain thirty-five burned villages, and that the country around Marash and Aintab has been swept clean. By a natural impulse the starving, half-naked wretches crowd into the city. The Bishop of Van is trying to feed 20,000 refugees at his door. An agent of the English and American Relief Association is feeding between 4,000 and 5,000, giving each adult eight cents a week for bread.

"In the Erzerum, Harput, and Marash districts, where the work of destruction has been most diabolical, a few Americans are struggling to keep thousands from death. The need of money is imperative. Food can still be bought in these cities if the money can be had. The Turkish and Kurdish plunderers, having procured more than is necessary for their own needs are inclined to sell back the surplus, at a reasonable figure, to the original owners. The simple furniture of the Armenian peasant, cooking utensils, blankets, and such things can now be bought back at about one-fourth the original value. These events have served to illustrate the simplicity of interior life. A blanket, a kettle, and a little bread make the difference to an Armenian peasant between life and death.

"The oft-repeated statement in European papers that the interior is becoming quieter, and that consequently no more apprehension need be felt, is a lie of especial heinousness, because it contains a grain of truth. It is true that during the last three weeks no massacres on a large scale have taken place. That part of a well-formulated plan has been executed to the letter. Nearly every large city of the six provinces has been looted, Christian villages have been destroyed, the leading men killed or imprisoned, and the women and children left to starve. The second part of the plan is now to be carried into effect. It consists of exterminating the remaining Christian population by starvation. The measures of the authorities are simple, but effective. No money is to be sent to the assistance of the poor. The Government Post Offices refuse to transmit money orders to interior places, such as Arab-Kehr and Malatia, where the distress is most acute. Men with gold in their hands implore the Post Office employees to forward the money to their starving relatives, and the obedient functionary shrugs his shoulders, and replies that there is danger of robbers, and the money cannot be sent.

"A Persian merchant in Constantinople was begged to send money on commission to a city in the interior. He replied that he would gladly do so for the sake of the commission, but that he feared the Government. The case is typical. It means that the Government not only refuses to forward money itself, but is trying to prevent help reaching the interior in any form whatsoever. The Armenian Patriarch, with all the influence of his high office, has the greatest difficulty in sending even small sums to his Bishops. Nevertheless, the money that is collected in England and America does, by ways that escape the official counting, reach the suffering districts. If the houseless refugees of the interior live until spring it will be due to the generosity of England and America.

"It must not be supposed, however, that the humane Government of the Sultan admits for a moment the existence of the policy that I have mentioned. On the contrary, it is announced that the Sultan himself has undertaken the work of relief. The daily papers overflow with laudations of the generosity of the Caliph to all these who dwell beneath his sceptre, irrespective of religion. One instance will suffice to show the nature of the help that is given. In Marash there are two churches, numbering each about 1,500 members. In the awful destruction that came upon that city the churches exerted themselves to the utmost to relieve the distress. The Governor of the city observed their efforts with great displeasure, and finally, summoning the notables of the churches before him, informed them that his Majesty had undertaken the relief of the poor, and that they must cease, out of respect to him, whose bounty is sufficient to all. The Pasha then, in the name of the Sultan, gave to the elders of one church 25 piastres (\$1), and to the elders of the other 15 piastres (60 cents), as their share of the royal bounty to be distributed to the people.

"These are the gifts which in due time are heralded in the Constantinople papers, and later in the European press, as evidence that the Imperial Government is striving to alleviate the distress in Asia Minor. On the strength of these gifts Europe and America will be assured that there is no pressing need for aid. Would that the starving might speak!"

## BIBLIOGRAPHICAL.

*Through Armenia on Horseback.* By Rev. Geo. H. Hepworth, D.D. E. P. Dutton & Co., New York.

When it was announced that Dr. Hepworth was to take an extended tour through Eastern Turkey at the suggestion of the Sultan, to investigate and report upon the condition of affairs in that country, there was little expectation that he would be able to get at the facts. The book before us is proof positive that the supposition was wrong. Dr. Hepworth, accompanied by four officials of the palace, started from Constantinople as winter was setting in, and passing through Trebizond, Bitlis, Diarbekir, Aintab, and Alexandretta, returned to Constantinople after an absence of about two months. The journey covered a perilous and exhausting trip of about nine hundred miles between the Black Sea and the Mediterranean, mostly on horseback. The book is entertainingly written and gives much information of the country and people apart from facts bearing upon the object of his journey. He set out "to describe the situation as he saw it with his own eyes, regardless of what either friend or foe might think." It seems to us that he has marvelously succeeded in getting at the core of the difficulty and in placing the blame where it belongs. That he should have come to the conclusions that he did is the more interesting when he frankly tells us that

he entered upon the task prejudiced in favor of the Turks and against the Armenians and missionaries. He soon learned that he could not rely upon the Turks for information, but must get his facts from every possible source.

After exhaustive research upon the ground Dr. Hepworth declares that he is convinced: First, that the horrors of the Armenian massacres at the hands of the Turk have never been adequately reported; that they are beyond words to describe. Second, that the local Turks are the guilty parties, probably acting without the full knowledge of the Sultan, who was undoubtedly deceived as to the extent of the entire affair. Third, that a few hot-headed Armenian revolutionists were the exciting occasion of the outrages. Fourth, that the great body of Armenians were innocent, and that but few, if any, of those who were slain were in sympathy with the revolutionary movement. Fifth, that the difficulty between the Turks and Armenians is not one of religion, but of race. Sixth, that the missionaries from the first have been opposed to revolution and have done much to maintain order and to persuade the Armenians to be loyal to the government.

It is of no little interest to us to read Dr. Hepworth's hearty and repeated words of commendation for the missionaries in that country. He writes: "I do



of one of its evangelistic movements. We quote his story:—

"I embarked in a big canoe with nineteen Indians from the Fort Simpson Salvation Army, now a body of about one hundred and thirty people, who regard me as their general. A delegation from our Metlakatla Church Army came along in another large canoe with twenty paddles. We were off on a sort of ten days' mission to the Kitkahtlas, and to consecrate the new church built by them at their own expense. But for the rain it would have been pleasant. We sang and sang, hour after hour, as we paddled along with a moderate head wind. Our voyage over, we halted about four hundred yards from the shore, no one in the village discovering us in the darkness. The lights twinkled in the street lamps and from many a window, but all was silent until we burst out in song. This signal opened doors and attracted crowds to the shore to receive us as we paddled landwards. Our baggage was picked up by many hands. I was led to the mission house, and my party to Sheuksh's, whose guests they became.

"Next day I consecrated the new church, held a confirmation, preached three times, and received many visitors. Then the Indians who came with me began their mission. From dawn to late in the evening the sound of prayer, sacred song, and preaching was heard, excepting at meal times, and even then the grace expanded into long intercession. Mr. Gurd called it a religious epidemic. Nothing else was done. God and the soul were the sole topics. From day to day the number of awakenings was brought to me. There was excitement, but no extravagance that I knew of. A day was fixed for our leaving, but when the morning dawned the pressing requests to stay another day prevailed, to my regret. The weather was then favorable, and the fair wind strong enough to take us home in one day."

Another interesting incident connected with this visit Bishop Ridley thus describes:—

"On the Sunday spent among the Kitkahtlas an interesting ceremony took place. The wife of Chief Sheuksh had been elected by the Kitkahtla band of the Church Army as one of their officers. At one point of the service in church Samuel Walsh, the blind captain, led by a sergeant, presented Sheuksh's wife to me for admission to the office. On the holy table the red ribbon had been placed. She knelt at the chancel rails. I then charged her to be faithful to Jesus, to be an example of holiness, to watch over the women of the tribe, especially the young ones, and to remember she must give a final account to Jesus at the great day. Then I placed the ribbon round her neck and told her to think of it as a token of being bound as a servant to our Master.

"Old Sheuksh was in the front pew all the time on his knees, his lips moving as if in prayer, and his eyes fountains of tears. What a contrast with the savage past!"

The people were informed that death would be the penalty for any complaint respecting the compulsion used to force them to accept Mohammedanism. There are 15,000 of these forced converts in the province of Harpût alone, and about 40,000 of them in the whole region devastated by the massacres. If the European Powers would send a commission through the provinces to learn the real facts, they could easily verify these statements, and if they could let the people know that they would not be betrayed to the Turks, they would find that these people are pleading for relief from the servitude to a hated religion into which they have been forced. If the Powers could demand of the Ottoman Government the issue of a proclamation condemning these military conversions, and giving the victims of them liberty to return to their own faith without incurring the death penalty which has now been pronounced against them, the mass of the people would gladly return to the Armenian Church.

Information from several points in the provinces of Sivas, Harpût, Diarbekir, Bitlis and Van, show that the process of forcing Christians to become Mohammedans is still actively used. Week by week the Christian population is warned that all who have not accepted Mohammedanism are to be massacred. Every Friday is a day of terror for the Christians in all of these provinces. Constant pressure is exerted to induce people in despair to deny their faith. In the country districts neither priest nor pastor dare venture out of their hiding, for they would be instantly killed as men who would interfere with the conversion of the people. In the villages Christian worship is generally prohibited throughout the six provinces of the reform scheme. In twenty-eight villages in the district of Harpût there had been, at last accounts (January 30th, 1896), no Christian worship since the first of November. This abolition of Christian worship among a Christian people is simply a part of the purpose to abolish Christianity.

To the list of Protestant pastors who have been killed must now be added the name of the Rev. Hagon Abou Havatian, the able and devoted pastor of the Protestant church at Urfa, and a graduate of a German university (Leipzig). This man had a powerful influence for good in all the region about Urfa, and his influence and power interfered with the execution of the plan to wipe out Christianity in that region; so he was murdered by the Mohammedans during the fearful massacre of the twenty-eighth and twenty-ninth of December, 1895.

On the first of January, 1896, Ottoman soldiers attacked the Christians of Birişik and Rûmkale, in the district of Urfa, in the province of Aleppo. They pillaged all the Christian houses, killed about half of the adult male population, and carried off such of the women and girls as suited their fancy. Then they fell upon the terrified and nerveless remnant of the population and demanded that they should accept the Mohammedan faith as the sole means of securing escape from death. The result is that there is not a single Christian left in Birişik to-day.

The same end is being pressed forward by depriving the people of their few remaining men of influence. The prisons of the chief cities of the various provinces are full of Armenians. Even the most cowardly of men can see that in a population where the Moslems outnumber the Christians ten to one, where the Christians have been stripped of all of their possessions, and where the community has been decimated by the massacres, there is not the slightest possibility of seditious movements on the part of the surviving remnant of the Christian communities. Yet all men who have any pretense to education or to influence are arrested and kept in prison. There are no charges against them; they are simply imprisoned on the will of the Governor to deprive the communities of their leading minds. The people are thus left without their natural advisers, a prey to any enterpriser that the petty official or the imams of the Moslem community choose to engage in.

Another indirect method of destroying the Christian communities in these provinces must be referred to. As if for the purpose of destroying self-respect and the grounds of religious hope, a systematic course of debauching Christian women is kept up in some of these provinces. At Tamzara, in the district of Sharka Kara Hissar, in the province of Sivasall, the men were killed in the massacres early in November. From a well-to-do Armenian population of 1,500, all that now remain are about 300 starving and half-naked women and children. Trustworthy information from this place, dated the twenty-fourth of January, says that the most horrible feature of the situation of these women is that passing Mohammedan soldiery or civilian travelers attack them and outrage them in their houses without hesitation and without restraint. This license has been observed toward these wretched women during all of the three months since the massacres.

Information from Mezere, the seat of Government in the Province of Harpût, dated the twenty-seventh of January, says that the same license to abuse Christian women exists in that province also. Within sight and hearing of the Governor-General's palace Mohammedan young men have broken into Christian houses by night, and worked their infernal pleasure upon the women of the houses. It is not once or twice that this thing has happened, but it is week after week, until the women are reduced to the condition of public prostitutes without will of their own.

## THE RELIGIOUS PERSECUTIONS IN TURKEY.

BY A CORRESPONDENT IN TURKEY.

Two months ago the first information was published respecting the attempt to extinguish Christianity in the Eastern provinces of Asiatic Turkey by the use of the sword and the terror of the sword. A very brief summary of the later aspects of this question may still be found interesting.

Some of the European Powers have made to the Ottoman Government remonstrances more or less serious against the use of force to compel Christians to become Mohammedans.

So far as is known the reply of the Ottoman Government in each case has amounted to a flat denial of the facts. Since this crime is not committed in cities where there are European consuls to report upon it, denial of the facts is a sort of answer which the European Powers have at present no means of meeting.

While the Ottoman Government thus denies the facts, early in January the local officials of the provinces of Harpût and Diarhekir sent orders to the recently "converted" villages, on no account to admit, in case they are asked, that they were forced to become Mohammedans.

the criminal, the pauper raised in the work house, could be called as jurors and would be welcomed by New York "with arms outstretched as she would fly "

E. M. MACDONALD.

Office of the *Truthseeker*, 28 Lafayette Place, March 27.

### **THE CRISIS IN TURKEY.**

#### **Effect of the Proclamation by the Yemen Arabs of Mehemed Rechad as Sultan.**

The proclamation of Mehemed Rechad, brother of the Sultan Abdul Hamid, as Sultan of Turkey by the Arabs of Yemen is a matter of little importance in itself. It can become effective only on condition that it is adhered to by the governing Turks, the heads of the army and the chiefs of the religious bodies and receives the validation of the Sheriff of Mecca.

The Arabs in general, and those of Yemen in particular, have always been refractory to the rule of the Turk, whom they detest, and it was only the other day that the Turkish authorities at Bagdad had to buy off the chief of a large tribe that had invaded the district of Koweyt, on the Persian Gulf, the revolt having taken place in consequence of the non-payment of the subsidy due from the Turkish Government. At the present moment a large Turkish force, some twenty-one battalions of infantry with artillery, is operating against the Yemen rebels, which makes it seem unlikely that they will sympathize with the attempt to dethrone the Sultan.

At the same time it is well known that a large number of leading Turks in the army and the civil service are dissatisfied with the present ruler. As his powers however, rests on a religious basis he can be lawfully dethroned only by a religious sanction emanating from the spiritual heads of Islam. The Sheik-ul-Islam at Constantinople and the Sheriff of Mecca alone could validate the nomination of his successor, unless the chiefs of the army made a pronouncement without regard to the heads of their religion, which is improbable; or unless the religious chiefs themselves were in the conspiracy.

As to the Young Turk party, it is not known to contain any leaders of particular ability; none, certainly, who would be accepted as such by the Arabs and Christian revolutionaries in Turkey. The prospects, therefore, that the proclamation of Mehemed Rechad will go beyond that stage are not bright, and this is especially true as Rechad himself is probably under lock and key in his brother's palace, while the old-time candidate of the Turkish Reform party and ex-Sultan, Mourad, is a hopeless imbecile.

The most serious of the dangers threatening the Sultan is the utterly bankrupt state of his exchequer and the way in which the available resources of the country are mortgaged to its creditors. It is in his unpaid officials and army that his danger lies, and in the certainty that in case of a general rising against his rule there would be immediate foreign intervention to regulate the succession in some other way than is contemplated in the Arab proclamation.

It was voted to request the Committee ~~to~~ appointed to  
 consider the Draft of the Form of Government of the United Church  
 to Revise Chapter LXV so as to bring it into accord  
 with Chapter XLIII of the Church Organization of the United  
 Presbyteries in the matter of the provision that amendments  
 to the Constitution of the United Church shall be made  
 by a majority of the votes cast in the Presbyteries and  
 representing not less than two-thirds of the Presbyteries.  
 in the case of amendments or alterations of the doctrinal statements  
 and not less than one-half of the Presbyteries in the case of  
 amendments or alterations of the Form of Govt., the Book of  
 Discipline and Directory for worship

As to par. 2. a majority of the Presb.

d. 2. - " and a majority of votes of  $\frac{2}{3}$  of the Presb.

the members of the Presb.

" " only with  
 2/3 of the votes of  
 the Presb.

Mecca and extended his conquest to the Black Sea. But he made no claim to the caliphate.

This was done by Salim, the ruler of the Ottoman Turka and Emperor of Constantinople, in A.D. 1512. It is now certain that Sultan Salim obtained from one Mutawakkil, a descendant of the Abbasides, and titularly caliph, a full concession of all rights. In Turkey they now maintain that there is a precedent for this nomination, and they cite the act of Adu Bakar, who, on his deathbed, nominated Omer as his successor. This assertion, however, is not disputed; but inasmuch as Salim was not descended from the Koraish tribe, there is not a single Moslem scholar outside the limits of the Turkish Empire who would recognize the present Sultan of Turkey, Abdul Hamid, as rightful caliph.

The subject is so important with regard to the present Eastern question that I will quote from four well-known Arabic works—works which are recognized as authorities by the fifty million of Moslems now under British rule in India.

1. From the *Mishkat Ul Masabih*, book 22, c. 12: "Ibn Amr relates that the Prophet of God said: 'The Caliph shall be in the Koraish tribe as long as there are two persons in it—one to rule and another to serve.'"

2. From the *Sharh ul Muwakif*, p. 606, Arabic edition, Egypt: "It is for a certainty established that the caliph must be of the Koraish tribe."

3. From the *Hujjat Ilahi ul Balagah*, p. 335, Arabic edition, Delhi: "It is a necessary condition that the caliph be of the Koraish tribe."

4. From the *Kashaf ul Istilahat*, an Arabic dictionary of technical terms, "The caliph must be a Koraish."

It is on this account that in the Kutbah, or Friday Prayer, as used in India and Central Asia, the name of the Sultan of Turkey is not recited; and I have in my possession a collection of Kutbahs, to be used in mosques, and the name of the Sultan of Turkey does not once occur, altho the book is intended for use in Moslem states.

It is also a matter of history that when the great Wahhabi leader, Saud, took Mecca and Medina in 1804, he justified his action because he regarded the Sultan of Turkey as a usurper.

There is considerable discussion among learned Mohammedans as to whether a caliph is necessary; but there is no discussion whatever as to whether he shall be an Arab of the Koraish tribe or not. This is considered settled once and for all by every Sunni Moslem. The Shias of Persia only regard those as rightful caliphs who are descended from Mohammed; but they do not consider a caliph absolutely necessary for the well being of Islam.

It may be interesting to add that among the Mohammedans there have been four distinct lines of caliphs:

1. The Sunoi Caliphs, of whom there were thirty-seven, until Halak Khan the Turk, took Bagdad. 2. The Fatimide Caliphs, who reigned over Egypt and North Africa from A.D. 910 to 1171. 3. The Cordova Caliphs, who reigned in Spain from A.D. 763 to 1492. 4. The Persian Caliphs, of whom there were twelve in number, the last of whom is supposed to be still alive, altho he has withdrawn himself from the world. The kings of Persia have never claimed in any sense to be the successors of the prophet.

Enough, I think, has been written to prove that the present Sultan of Turkey could not, under a sense of injury, rally the forces of Islam as the "rightful caliph." In the event of any great disturbance in the Turkish Empire it is far more probable that the Wahhabi Puritans of Najad would make a great effort to establish a rightful caliph at Mecca in the person of some descendant of the Koraish tribe, even as they did ninety years ago. Such an event would probably do more than anything else to settle the Eastern question.

NEW YORK CITY.

## THE RIGHTFUL CALIPH.

THE SULTAN OF TURKEY NOT RECOGNIZED IN INDIA.

BY THOMAS F. HUGHES, D.D.,

AUTHOR OF THE "DICTIONARY OF ISLAM."

The London *Morning Post*, a leading Conservative journal, has strongly condemned Mr. Gladstone's speech on the Armenian question on the ground that, as the fifty millions of Moslems under British rule in India recognize the Sultan of Turkey as their spiritual head, any direct interference on the part of Great Britain in the Moslem Government of Armenia may bring about a renewal of the horrors of the Sepoy mutiny of 1855 in the great country of Hindustan.

If the fifty millions of Moslems in India and the independent warlike tribes of central Asia really regarded the Sultan of Turkey as the rightful caliph, the fear expressed by the *Morning Post* would have some weight in directing Lord Salisbury's foreign policy in the East at the present time. I hope, however, to prove that not only has the Turkish Sultan no claim to be regarded as the Caliph of Islam, but he is not recognized as such outside the limits of the Turkish dominions. An historical account of the whole question will be of interest.

Our English word *caliph* is found in the Arabic form of *khaleefah*, and is derived from *khalaf*, "to leave behind." The word is used in the Koran for Adam and for David, as vicegerents of the Almighty. In Mohammedan law it is the title given to the successor of the Arabian prophet. According to all the traditions of the Sunni Mohammedans, the caliph must be of the Koraish tribe, the tribe to which Mohammed himself belonged. The Wahhabis, or Moslem Puritans, also hold this view, and the Shias, of Persia also; but they maintain that the caliph should be a descendant of Mohammed. The condition that the caliph should be of the Koraish tribe is very important, for it excludes the Ottoman Sultans from the caliphate. The four immediate successors of Mohammed, Abu Bakar, Omer, Osman and Ali are called "the rightly directed caliphs." Ali was succeeded by his son Hasan, and then the office became elective and not hereditary. First came the dynasty of the Omayyades, of which there were fourteen caliphs who reigned at Damascus until A.D. 750. The title then passed to the Abbaside dynasty, of which there were thirty-five caliphs who reigned at Bagdad from A.D. 750 to A.D. 1258.

In A.D. 1258 the temporal power of the Abbaside caliphs was overthrown by Halak Khan, grandson of the celebrated Genghis Khan. Halak Khan was a "Turk" from Central Asia, and he was regarded as a usurper by all true Moslems. The descendants of the Abbaside caliphs fled from Bagdad to Egypt, where for three centuries they asserted their claim to the caliphate.

The founder of the present dynasty of Turkish Sultans was an Orghuz Turk, who was at first the ruler of a small territory in Bithynia, but who, in 1299, invaded

*Our Day May 1855*

## OUR RELATIONS WITH TURKEY.

THE difficulty of dealing with Turkey lies chiefly in her peculiar laws and very unique administration of law. There are three kinds or codes of law, and I shall mention what is occasionally a fourth kind but limited in extent.

1. First there is the sacred law which is contained in the Koran and the "Six Revered Books." These latter are the traditions which have come down of the Prophet's sayings and are accepted by all Mussulmans as genuine. The skilful and learned judge will often decide a case arbitrarily and affirm "Our hook says so." If you demand the sura where it may be found he will say, "It is in the Six Revered Books."

In a case concerning a church lot in Brousa the distinguished chief justice made a decision in that way. I denounced it in open court as illegal and unjust, and threatened to have it examined and reversed at the capital. In the evening he sent an agent to propose a compromise. That is Turkey as she was in 1855. She is worse now.

2. But this sacred law is too narrow for the wants of an expanding empire. Traditions of the Prophet and the first caliphs were called in to supply the want, and the traditions grew rapidly. The "fetvas," or the decisions, of the Sheikh ul Islam were also called in and "iradeh" of deceased sultans having force as decisions of a supreme court.

In the course of centuries the accumulations became vast, confused, and often contradictory.

Solyman the Magnificent (1622) gave to his most learned legists the task of reducing this mass to some order by eliminating the repetitions, the useless, the contradictory, and making a more lucid arrangement. The result was the *Multeka ul Ubhurr* (the Confluence of the Seas) in fifty-five books. The design of the sovereign was to have one code of law for all Moslems and all Moslem states. But in fact your case will be

judged by the multeka, or by the sacred law, or by some other law, or by no law. The laws are hidden in the Arabic language and the Ulema hold the key. It is generally difficult to know by what law you have been judged.

But that which vitiates all the Moslem courts of justice is the contempt and the discredit of all Christian testimony as compared with Moslem. You can hire Turkish witnesses in any case for a dollar a day, and one of them will counterbalance half a dozen Christians. The foreigner, knowing neither the language nor the law, and not accustomed to consider bribery and perjury as essential to a court of justice, is sure to be victimized. The native Christian subject, the "rayah," is in no better case.

3. Since 1843 the Ottoman Porte has tried at various times to introduce extensive reforms in the principles of government.

The "Hatti Sheriff of Gulhaué" was the first great state paper equalizing the laws to Christian and Moslems, and establishing excellent principles of administration. Under the bold and powerful diplomacy of Sir Stratford Canning, it was a temporary source of great good, but failed of regenerating the empire. From 1843 to the Crimean War of 1853 there was a great and constant struggle between the progressive party under Sir Stratford Canning and the old Turkish party led by Russian influences. The establishment of Protestantism in 1846-50, was a great and marvelous event, affecting indirectly all the religions and the religious thought of the empire.

At the close of the Crimean War the Peace of Paris, May 1856, brought forth another remarkable document, the "Hatti Humayun." It pledged the Turkish government to most extensive and admirable reforms. And on the ground of these reforms the allies agreed to absolute non-interference with the Turkish government.

There was then a third code of laws attempted on the model of the Napoleon Code. Courts of justice like those of France, public trials with advocates permitted to both parties, with cross-examination of witnesses and no race or religious prejudices allowed, all this was on paper. It is an absolute failure;

and the governments of Europe consider themselves absolved from the article of non-interference in Turkish administration.

4. A fourth and excellent source of many legal decisions is "adet" or custom, prescriptive right. What has been openly permitted for a length of time as legal cannot be pronounced illegal. It is a common saying, "Adet is stronger than the Sultan's firman." In some parts of the empire it is held to with the greatest pertinacity. It is a defense against caprice.

Now it is evident that in a land like this, with systems of law diverse and often contradictory, with courts and judges as various as the laws, and the laws locked up in an unknown language, with Christian evidence always at a discount, and Moslem evidence on hand for sale at a reasonable rate against Christians, and all efforts at reform signal failures, foreigners and native Christians cannot live safely except under protection.

The so-called "capitulations" are the *privileges* under which foreigners have enjoyed great advantages in Turkey and have been freed from the maladministration of justice that has desolated the empire. The word is derived from the mediæval use of "capitularia," chapters of laws and regulations. It is in no sense a military term. They are privileges that have been granted originally by absolute and victorious monarchs in times of peace. They were designed to encourage commerce and intercourse with foreigners, and are contrary to the exclusive and insolent spirit of Islam.

Every nation having friendly relations with the Porte has been anxious to extend and multiply these "capitulations" in order that its citizens in prosecuting their enterprises of industry and commerce might not be subject to the complications, delays, contradictions, and uncertainties, not to say gross denials of justice, inseparable from Turkish administration. What has been granted to one nation has been claimed by and granted to the other nations. They are very numerous, many of them obsolete, some of them unwise it may be, or even unjust, but they are absolutely necessary to a foreigner's safe residence in Turkey.

The following are the more important of the privileges conceded.



1. The foreigner's domicile is inviolable. The Turkish police must not enter the house, store, or establishment of the foreigner without an agent from the foreigner's embassy to accompany him.

2. The foreigner has the right to be judged by his own consul or ambassador, or such court as his government may appoint.

3. In those cases that may be judged in the local courts, the foreigner is to be defended by his consul or ambassador.

4. He is freed from the imposition of all irregular taxes. He pays taxes on property regularly assessed.

5. He is free in the enjoyment of his religion with its rites and ceremonies. There are large concessions obtained by the French for convents, nunneries, religious houses, bishops, and importation of all their paraphernalia free of duty.

6. The foreigner is free to dispose of his property by will.

It is admitted also, by *adret* rather than capitulation, that if he marry a native woman her nationality becomes merged in his.

The above statement gives the reason why the nations of Europe stand firmly upon the capitulations. There has been no reform of Turkish law and administration to make it safe to yield a single point. The attempted reforms have all failed and must fail without some powerful outside support. Lord Stratford de Redcliffe, at the close of the Crimean War, wished to have a camp, or camps, of French and English forces remain, in order to secure the fulfillment of the reforms so admirably sketched in the "*Hatti Humayun*." It was the advice of experience and wisdom, and its rejection made the war little better than a farce.

Turkey is incapable of reform without such measures as the "*Great Elchi*" proposed. Her government is theocratic. Her Sultan is caliph, successor, that is, of the Prophet. He is infallible, irresponsible, inviolable, except by assassination. The law is a holy law. The Ulema are its only expositors. The *fetva* of the Sheikh ul Islam is the decision of the supreme court. You will as easily reform popery out of all claim to the temporal power as to reform Islam in the above named elements.

The evident duty and interest of the United States is to stand with the European powers upon the rights hitherto accorded.

The only embarrassing subject is the rights of "protected citizens." All the European powers have more or less citizens, subjects in Turkey, who were emigrants from Turkey and have returned with foreign citizenship. Russia, France, Italy, Austria have many such. Armenians, Greeks, Syrians, Armeno-Catholics, Græco-Catholics, and Jews have emigrated, obtained citizenship and have returned to Turkey and are protected in their rights. Russia has many tens of thousands of such protected subjects. France has a very large number. The United States have very few, a number wholly insignificant compared with any of the European powers.

Some special reason, then, must be sought for the recently proposed treaty with the Porte. Its evident aim is to place our government in a position entirely different from and inferior to the position of other governments. If a Greek or an Armenian has obtained American citizenship it shall be no shield to him in Turkey; if French or Russian citizenship, he is not molested.

What is the genesis of this proposed treaty? It is evidently of Russian birth. It would have the effect of making the United States hated, as having no such sympathy with the Christians of Turkey as the states of Europe have. Those who have American citizenship would have to flee from the country, provided their escape should be possible, although some of them served in our armies or are graduates of our colleges, and are in useful and honorable employments as merchants, mechanics, physicians, professors in colleges, and teachers. It would strike a blow at all our educational, literary, commercial, and missionary interests. This is what Russia has aimed at in her Eastern diplomacy for many years. A few facts will show this conclusively. In 1839 the Russian Ambassador at Constantinople declared to Dr. Schaffler that "the Tsar would never allow Protestantism to set its foot in Turkey." He exiled to Siberia a Russian Armenian for the crime of being a teacher to a missionary.

The prosecution of the Armenian Evangelicals from 1844 to

1846, and the "Great Anathema" hurled by the Armenian patriarch, were all inspired from St. Petersburg.

Says Rosen in his history of Turkey, vol. ii. pp. 90, 91, "Through promptings from St. Petersburg instructions were sent in the same year, 1845, from Etchmiadzin, the capital seat of the Gregorian confession situated upon Russian territory, to the patriarch of Constantinople, to suppress by all means at his command the Protestantism that had crept into the nation. Thereupon there began, first in the capital and then in the more prominent and provincial places where Protestant communities had been formed, against the members thereof, persecutions, by the Gregorian clergy, that recalled vividly the darkest times of the Middle Ages," etc., etc.

This persecution, however, was a tremendous boomerang to the Russian plot, as it resulted in the firm planting of Protestantism as a legalized religion in Turkey.

Sir A. H. Layard in his place in Parliament declared that the Emperor Nicholas hastened the Crimean War in order to extinguish the spreading of Protestantism. The Hon. George P. Marsh, our minister resident, in a letter to the American Board fully indorsed Mr. Layard's view. No two men were better situated or better adapted to pass a safe judgment.

Not long before the Crimean War a Russian officer under the guise of a German savant had visited every missionary station in Turkey. He was among the prisoners of war taken by the English and brought to Constantinople. He seemed to have a more intimate knowledge of our missionary stations than any other man, excepting perhaps Dr. Anderson. He was a Russian spy.

The Turkish resistance to the building of Robert College, which tried the patience of its founders for seven years, was inspired by the French Jesuits and the Russians. This was well understood and confessed by those who had an inside view of the affairs of the Porte.

Now the object of the proposed treaty is to make the United States do what no other power does or can be made to do. And that, too, in a matter in which she is implicated less than any other power.

If the question be made one of justice, we affirm that this emigration and return, instead of being an injury, is a great benefit to Turkey.

Those so-called "protected citizens" are more intelligent, more enterprising, more industrious, than those who are ground down to the most deplorable poverty and ignorance under the present régime of irregular and destructive taxation. They, the protected, pay all their regular taxes upon property, and they are the best tax-payers the Porte has.

This change of citizenship does not diminish in the least the military power of the Turkish empire. She does not allow her Christian subjects to bear arms. The faithful alone must fight for the faith. If ten thousand instead of ten should become American citizens every year, the military power of the Porte would be the same. Germany had a very different case with us. Every Americanized German was a subtraction from German military power, involving the serious loss, not of the individual only, but of a family and of its posterity. There is no such loss to Turkey.

But it may be said the exemption tax called the "haradj," paid in lieu of military service, is lost to the imperial treasury. This is true only in form. The regular taxes more than counter-balance the seeming loss. But with regard to Americanized citizens, the exemption tax is still demanded and paid. There are intelligent and enterprising Armenian merchants and mechanics who have been resident American citizens for many years, but who still pay this exemption tax, because otherwise their relatives are thrown into prison and very cruelly treated to compel them to pay for them. She never treats the French and Russian "protégés" in this way. Upon poor powerless submissive United States she tramples with proud defiant immunity. But still in reality, if we go behind the scenes, it is Russia and not Turkey. Turkey is now Russia's cat's-paw.

In pursuing the same course that all European nations pursue, there is the element of mercy and sympathy toward the Christian subjects of the Porte, there is the maintenance of our national dignity, and there is a real advantage to the empire itself — but there will be a disappointment to Russian plots.

Connected with this subject of protected citizenship, American consuls or consuls-general have sold bogus American passports at various prices from fifty dollars to one hundred and fifty dollars each.

There have been two such officials, perhaps more, during the last forty years. It is needless to say that the purchasers were as vile as the vendors. When all such cases have been sought out and suitably punished and the holders deprived of their forged papers, we as a nation shall have discharged our duties faithfully to the Turkish government. But above all things let us make no treaties with such an unfriendly power in advance of other nations. We shall have no powerful navy in the Mediterranean that will command respect from Turkey and Russia, and without it any treaty will be perverted to the very opposite of its plain significance and intention.

We close with an English diplomat's view of our influence in the East.

"Powerful as England is in Turkey from the strength of her navy and from the successful diplomacy of Lord Stratford de Redcliffe; powerful as France is from the ingenuity of her diplomacy and the traditional respect which the Sultan's government has for the French; powerful as Austria is from her contiguity, and her rights on the Danube; powerful as Russia is, because she has a policy which she will hold to from generation to generation — yet the United States of America has more power in Turkey to-day than any one of these great nations. And the United States owes that power almost wholly to the work of the young men who are up and down through the East, who have been under the influence of Robert College," — and the other American colleges and institutions. We have perfect confidence that our present government will safeguard these institutions against the plans of a misled diplomacy.

CYRUS HAMLIN.

*Lexington, Mass.*

succeed in quelling the revolt of his subjects and restoring order." The Bulgarian massacres ensued. While the Powers were still launching notes and protocols, the Bashibazouks, the Kurds and Hamideh regiments of Bulgaria were turned loose on the Christians, who would all have been exterminated if the Russians had not taken the field. Thousands of Russians of all ranks hastened to the rescue, under the leadership of young Kuéef, Madame Novikoff's brother; and this without so much as a "by your leave" of their Government. His lofty stature, "all clothed in white," like Henry of Navarre, made the young hero the common target of every Moslem. His death kindled a flame of enthusiasm that spread through Russia like wildfire, and forced the Government into declaring war. After having allowed Russia to monopolize the glory of defending the Christians, England and the Powers now made the settlement between the belligerents a matter of international diplomacy.

The iniquitous Treaty of Berlin was substituted for that of San Stefano, which, tho annulled, will forever redound to the glory of Russians.

The Bulgaria to whom Russia deeded the boon of freedom at San Stefano consisted of 65,560 square miles with 3,990,000 inhabitants, and the Bulgaria mutilated by the Berlin Congress consisted of only 24,000 square miles and 740,000 inhabitants.

Lord Salisbury thus summed up the situation in 1879:

"Rich and extensive provinces have been restored to the Sultan's rule, at the same time that careful provision against future misgovernment has been made, which will, it may be hoped, assure their loyalty and prevent a recurrence of calamities that have brought the Ottoman Power to the verge of ruin. . . . Arrangements having the same end in view, have provided for the Asiatic dominions of the Sultan, security and hope of prosperity and stability. Whether use will be made of this, probably the last opportunity obtained for Turkey, by the interposition of the Powers, of ENGLAND IN PARTICULAR, will depend on the sincerity," etc., etc.

Does it not appear as if there had been an urgent need to protect the wolf against the lamb, and would not one suppose that the Bulgarian war had been undertaken with the express purpose of assuring the "integrity and independence" of Turkey?

The unjust Treaty of Paris, wrung from the vanquished in 1856, was practically canceled by that of Berlin; while Russia's attitude in 1852 was further justified by England's acquiring the island of Cyprus from the Turks, and a right of Protectorate over the Eastern Christians, much the same as that conferred on Russia by the treaty of Kainardji, the maintaining of which had led to the Crimean War. By this convention England engaged to protect the Turks from all foreign aggression, and to see that the Asiatic reforms were carried out. It is in vain, therefore, that Salisbury would wash his hands of all special responsibility and lay it on the shoulders of the Powers, of Russia, too, forsooth! Rights always imply corresponding duties. It is England's duty to protect these Christians or retire from the island of Cyprus, which she holds for this special purpose.

If Russia were to occupy Turkey in Asia to-day it would be a most decided *casus belli*. England would be bound by the Anglo-Turko Convention to defend the Sultan.

Russia suffered in 1856 and in 1879 experiences which a nation does not easily forget. Alexander III is reported to have said to General Vannovsky:

"War is always a terrible calamity, but when it ends like the Bulgarian campaigns it is a national disaster. Next time we fight I mean that we shall enjoy the fruit of our victories, and I want you to help me."

Ere long Russia will be strong enough to dictate from Constantinople, without let or hindrance, the terms on which the Osmanlis Turks shall live henceforth.

The present situation in Asia Minor needs no commentary. It is practically the same as it was in 1825, in 1853, in 1876. And it is truly pitiful to see the same stereotyped farce being gone through by the Porte and the Powers.

We have seen that many Mohammedan empires have arisen, flourished and decayed. The original Arab Moslems were undoubtedly a fine set of barbarians, if we compare them with the Osmanlis Turks. Long before the Hegira many colonies of Chaldeans, Sabaeans and Jews were established in Arabia Felix. Astronomy and medical science flourished, and poetical contests were in this peninsula what the Olympian games were in Greece. The prize poems of the year were written in letters of gold and framed up in the Public Hall. "The suspended," they were called, and hence, perhaps, our "hanging committees." But of all these Moslem empires the generating principle was the same—religious fanaticism and the subjection of the believer to the Koran at the point of the sword. Now whenever the generating principle of any organism is weakened, the organism decays, in exact proportion, *tantum quantum*; if it is destroyed, dissolution sets in with the inflexibility of natural law.

When the caliphs of Damascus and Bagdad beat their swords into plowshares; when an Almamon and an Almanzor barked back to the learning of the Chaldeans, and invited Greek architects and Greek culture into their dominions, the hands that wielded the scepter relaxed

their hold, and it was snatched from their grasp by the "infidel dogs," or by more zealous Moslems.

In Spain, in Africa, in Asia, the sheathing of the simitar was ever the signal of decay and disruption.

Tho it has always been their ruin, other Mohammedan nations have accomplished much in art and in science; but these Osmanli Turks have never been anything but the incarnation of brute force; hence, too, perhaps, their remarkable longevity as an Empire. Unlike other conquerors, they have neither absorbed the conquered races nor been absorbed by them. Difference of race alone cannot explain this phenomenon of non-amalgamation. All the nations of Europe have begun by the fusion of conquered and conquerors of different races. But this fusion can never take place between Moslems and Christians, whom their creed enjoins to consider and treat as dogs. Social and political equality between them is utterly incompatible with the genius and organism of Islam, and to treat them on a par would be a hurning away of barriers that implied nothing less than a renunciation by the Turks of their own existence as a politico-religious body. Asia Minor is daily furnishing concrete evidence that no Moslem ruler can tamper with the fundamental law of Islam. Any dallying with such "unclean things" as "reforms" must simply involve the overthrow of the Sultan by his "faithful" subjects.

The other day 45,000 Wahabis armed with Martini Henry rifles defeated the Sultan's troops near Yemen, Arabia. On the borders of Afghanistan there are at least 200,000 of these fanatics, and on the north-west of China there are other Moslem armies in the field. Forty-five thousand Wahabis, armed with Martini rifles, and all the magnetic force of religious enthusiasm are not to be despised.

Should they coalesce with the Mahdists, the Druses and Her Majesty's odd 50,000,000, under the leadership of a man like the Mulavi of Faizabad, Christendom might look well to its laurels.

For many centuries Russia served as a kind of rampart between Europe and the human hordes of Asia. Lister on, her rôle seemed that of a watchdog to worry the Turk and keep him at bay lest he should again molest and invade Europe, as in the days of Charles Martel and John Sobieski. All nations have an historic mission. That of Russia is, undoubtedly, to reduce, to the uses of civilization, the immense crude matter supplied by Asia. Her Asiatic empire shows, that under suitable government, Mohammedans can be made better than their creed. Tashkend, not long since a center of Moslem fanaticism and a den of robbers, is to-day the capital of this Empire. It has a gymnasium, a public library, an Imperial bank and many factories. There are 100,000 inhabitants, of whom only 6,000 are Russians. Schools have been opened by the Government for the natives, and periodicals are published in Russian and in Kirghiz.

Russia has been systematically thwarted in her mission, but she has kept steadily on, calmly repeating "my own shall come to me."

To-day Christendom must make its election. Shall Islam be allowed to gather new forces; shall it recuperate its lost energies by steeping itself in Christian gore? Shall the tide be again allowed to dash un molested against the shores of Christendom, engulfing in bloody ruin the last remains of ancient Christian establishments, that have weathered the storm of centuries of inexpressible oppression?

Shall Slav or Moslem preside over Constantinople and the destinies of Asia Minor?

AIXEN, S. C.

## OUR WASHINGTON LETTER.

BY JANET JENNINGS.

The Monroe Doctrine continues to hold its own in the Senate. There are speeches and speeches, according to the feelings of the speechmakers, either for or against present action of Congress looking to an American policy based on the Monroe Doctrine. Now and then a Senator comes in on middle ground, like Senator Smith, of New Jersey, who was far away from his colleague Senator Sewell, the latter having no use for the Monroe Doctrine as essential to an American policy. One of the speeches of real weight was that of Senator Davis, who spoke last week on his resolutions enunciating the policy of the United States on the Monroe Doctrine, reported by Mr. Davis from the Committee on Foreign Relations, and expressing the sentiments of a majority of the Committee. One may, or may not agree with Senator Davis as to the wisdom of pressing Congress to definite action in the establishment of an American policy at this time; but one must admit that the Senator's speech, in dignity, strength and fairness, from beginning to end, was one of the greatest yet delivered on this subject—a dignity, strength and fairness sadly lacking in too many of the speeches on the Monroe Doctrine. Senator Davis has neither the voice, magnetism nor dramatic power possessed by Senator Wolcott, whose English speech on the Monroe Doctrine has been given the unusual distinction, but doubtful compliment, of verbatim publication in the *London Times*.

Senator Davis's voice, tho not strong, is sympathetic, and what is most striking is the impression he gives of

Account of an Effort made at Van, Turkey, to carry on Evangelistic Work  
in Cooperation with the Gregorian Church.

When missionary work was begun in Turkey, it was with the hope of being able to introduce such reforms of doctrine and practice within the Armenian Church, as should make that organization an evangelizing power among the people, and it was only when effort in this line was rejected, and those who wished to accept a pure Gospel were persecuted beyond endurance, that a separate Protestant organization was made. So far as I know, it has been the constant hope of the Board and its missionaries that the time would come when the Gregorian Church would so far permit the introduction of evangelical ideas, together with freedom of conscience in their use, that it might be possible for the evangelical element to reunite with the Old Church and labor together with them for the salvation of the people and the enlightenment and elevation of the nation.. We have had a little hope that a step in this direction was being taken here in Van, but present appearances seem to indicate that the effort must be considered as unsuccessful, and it seems desirable to put on record a brief account of the movement, acted, not on our own motion, but in accord with the leadings of Providence. As is well known, after the massacre, an extensive relief work was conducted here, thro the generosity of friends in many different parts of the world, especially England, Germany and the U.S. under the supervision of the American mission. This work made a deep impression on the people generally, especially when it was seen that it was conducted not at all as a means of propagandism, being thus in very marked contrast to the relief work conducted by the Catholics. The Armenians also had some funds in hand for the work of relief, and little by little such a measure of rapprochement took place, that their work and ours came to be largely conducted together, and thus a spirit of mutual confidence and friendship was cultivated. In our orphanage work, we sought from the first to keep the children en rapport with their own people, while most earnestly seeking to inculcate true Christian principles. The children received daily Bible instruction, attended our religious services, and every opportunity for personal Christian instruction and influence was improved, but at the same time they were expected to attend the Gregorian Church, and no restriction was placed on their consciences in such matters as keeping of fast, going to their communion, etc. Seeing these things, many of the influential Armenians manifested a warm interest in the children and the orphanage, while Mesers Episcopos, the Archbishop of Van, took pains to manifest his sympathy in all suitable ways. In the class which graduated from our high school in 1899 were a number of most promising boys from the orphanage, and in my farewell address to them at the time of their graduation, I took pains to bid them go forth as loyal sons of their nation and labor for the elevation of their people. Not long after I had an opportunity for consultation on the subject of village schools, with the Locum Tenens of the Catholicate at Akhtamar, under whose ecclesiastical jurisdiction a large part of the Van vilayet lies, and I intimated that I should be very glad to have my boys go out and labor as loyal members of the national church, to teach the people, and especially the children, only stipulating that they be free to include Biblical instruction in the course they gave. This was willingly accepted on his part, and several of the boys were that winter sent out as teachers, and the number of village schools was considerably increased. Before long it was arranged that one of our preachers, whose work was largely among the villages and to whom was especially committed the oversight of the children who had gone out from the orphanage, should receive authorization from the Armenian ecclesiastical authorities to assist in the supervision of village schools, the appointment of teachers and the care of land belonging to the churches from which an income might be secured for the support of schools. This arrangement gave the preacher a most excellent opportunity to preach the Gospel in the churches, and he was most heartily welcomed by both the priests and people. While an earnest, evangelical Christian, he is also very fond of the mother church, in which he was brought up, and believes in participating in its services so far as he can do so without violating his conscience, and his habit is to keep silence in those parts of the service which he considers opposed to the Gospel. The work which he was thus enabled to do in the villages was unique, most acceptable to the people, who

were thus enabled to get hold of Gospel truth, almost unknown to them, and thus very useful in immediate results, while promising much more if it could be continued. For a number of months this work went on most hopefully, a good many boys from the orphanage found places and did efficient work as teachers, and a good deal of Gospel light was scattered abroad.

After a couple of years however, a measure of opposition to this movement and jealousy of it began to develop, partly because a certain class of people feared that the employment of our preacher and graduates might diminish their chances for work, partly because the ecclesiastics found that our preacher was more acceptable to the people than they, and moreover they felt his pure life a silent reproach to their dissoluteness. There seems to be a good deal of reason to believe that the revolutionists also have a good deal to do with this opposition. It first manifested itself in connection with a society formed in the city, ostensibly to promote the mental advancement of the people. The objectionable moral character of its leaders was very evident from the beginning, and the evidence is increasing that it is a revolutionary propaganda. The present Van Arachnort was soon brought largely under its influence, and our preacher was officially removed from his connection with them in those parts of the vilayet under their ecclesiastical control. At the same time a very strong effort was made to induce the Locum Tenens of Akhtamar to unite with them in cutting off connection with the preacher, they even going so far as to make complaint to the Patriarch against him, but at that time he refused to conform to their wishes, and even defended himself in this course in a letter to the Patriarch. There seems good reason to believe that, failing in that effort, they have since used more effective means, such as are well known to the revolutionary fraternity, and have now succeeded in securing an order from him, excluding our preacher from the churches, and withdrawing his commission as superintendent of schools. Thus the present status seems to be that the cooperative work is interrupted. It is to be said however that the common people have heard the preacher gladly, and would welcome a continuance of his work, and also that there is a considerable element among the most educated and intelligent class of the community who are laboring to secure a resumption of cooperative work.

That the work of these years has done a good deal to open the eyes of the people at large, particularly in the villages, to understand our real objects, viz. to enlighten and save the people, not to secure any selfish end, there is no doubt, and if we are obliged to return to the old system, and urge the people to separate from the old church, I believe we shall find a greater readiness to listen to us than if this effort had not been made. I believe that most are convinced that we are far more desirous to make Christians than to secure a Protestant following, and that this persuasion will make men much more ready to listen to the truth.

Our theological class, who have just completed a two years' course of Biblical study, had their graduating exercises on July 4th, and after a short rest, we hope to send them according to the original plan, to work among the villages. If they are kindly received by the ecclesiastics and permitted to work pleasantly with the representatives of the old church, well and good. If as is not unlikely, those who wish to accept the truth are persecuted, no way will remain out to facilitate the forming separate communities as has been done hitherto. We hope to secure such concessional papers as will enable them to labor in whatever way we may direct.

I would request that friends to whom this paper may come should give us the benefit of their earnest prayers, that we may have guidance in all that concerns our action in these matters, and be kept from mistakes, and that the Lord's work may be greatly advanced by these efforts.

(This statement is intended for private circulation. I feel sure its publication now, in this land, would be premature, and should any part be published anywhere, I particularly request that what is said about the connection of the revolutionists with the opposition be not published, for reasons sufficiently obvious, I must just to need statement.)

Respectfully submitted, (Signed) G. G. Barnolds.

Do not publish.



## HOW MUCH TIME IS NOW REQUIRED?

It seems to be agreed upon," writes a missionary from an Arabic-speaking land, "that two years are not enough to give a missionary command of the language."

The Chinese Recorder of July, 1908, says in its language symposium, "The practice generally prevailing is that the first two years are given to language study."

The Rev. W. R. Beard of the Congressional Board says, "Five years are required to attain an easy and natural use of the Foochoo dialect."

It has been publicly stated that Japan missionaries who get the language in the first seven years are "the exception," and it was not contradicted by Japan missionaries present.

A young Japanese woman, a student in New York, when asked as to the language time required by the missionaries to her land, replied: "Oh, they speak very nicely after fifteen or sixteen years." But see the next paragraph.

### THE PRESENT DEGREE OF EFFICIENCY.

The Conference of Foreign Mission Boards, meeting annually in New York, appointed a committee to investigate the status of the language problem. This committee in 1909 (p. 24) reported that it requires on an average more than six years, including the one or two years solely devoted to language study, for 57 per cent of the missionaries to attain to such a degree of efficiency in the language that they are heard with satisfaction by the natives. "The inference is, therefore, that, generally speaking, 48 per cent. are not listened to with satisfaction by natives."

The Edinburgh Conference Commission's report says (p. 60) it has evidence "that in some cases missionaries are less proficient than their societies believe them to be," and further says, "One well worked and widespread Mission thinks that only about 12 per cent. of its missionaries attain to proficiency in the language."

### THE ROOT OF THE TROUBLE.

The trouble lies here in America. Language teaching is at fault here, because it is done with A WRONG IDEAL. Now, the ideal of American teachers is that their pupils should be able to read a book without consulting the dictionary, and get the meaning without translation. (See Sec. II. of "Report of the Committee of Twelve" of the Modern Language Association of America.) But much of the language teaching has not even so high an ideal as this. Those who study Latin and Greek, and too often French and German, are supposed to attain the end in view if they can "parse and translate" the text before them, and write some "composition," really translation, without too many blunders.

The TRUE IDEAL, however, for the Missionary is: To speak the language so as to be understood, to hear the language so as to understand.

If an ideal is false, all his efforts must be false.

Consequently we find False Methods in the Mission fields because they have been copied from the false ideals and methods of American schools. Note the examination requirements of a China mission: "Knowledge of the character, 25 per cent; translation into English 25 per cent; translation from English, 30 per cent; sight reading, 20 per cent." That is, it is supposed that a book will teach you to speak a language. READING and SPEAKING are DIFFERENT ARTS. Expressing your own ideas is one thing, translating some one else's is another. The eyes never taught any one to speak. THE DEAF ALWAYS REMAIN DUMB.

"The Teachers" are always blamed for the failure and the Chinese Recorder voices its fear lest missionaries will relax in the "diligent study of the language." We have seen this, it goes on to say, "forcibly and, to our minds, sadly illustrated in Japan, but we trust the missionaries of China will not repeat that mistake."

### THE REMEDY FOR THE PRESENT FAILURE.

Thirty years of successful demonstration in Europe, and ten in India, has proved that the case is by no means hopeless, but that the PHONETIC METHOD is the SOLUTION. Prof. Sachs of Columbia says in the Educational Review of Feb., 1905: "Here in language work we (in America) have scored a complete failure. Let us see what others are doing and profit by it. The leaders of educational thought abroad have been engrossed for the last fifteen years in developing and perfecting a scheme of modern language in-

struction that has been accepted by the very nations that have been the foremost advocates of accurate linguistic training. This reform has conquered its way into official recognition with the educational experts in Germany, France, Sweden, Austria, Belgium, Italy, has, in fact, promoted marked modifications in all language teaching in those countries. With us hardly a ripple indicates any knowledge of the movement."

Findlay, one of the highest educational authorities of England, in his "Principles of Class Teaching," (page 200), says of this phonetic method that it is "one of the most noteworthy events in the sphere of teaching since the Renaissance."

The "Committee of Twelve" speaks of it thus (p. 23): "As far as can be ascertained, they have arrived at results which go far toward justifying their seemingly extravagant claims," and yet since the American ideal is "to read rather than to speak," it declines to recommend the adoption of the Phonetic Method.

Mary Brebnes, M. A., Gilchrist scholar of England, says in her report, (Cambridge University Press), that she visited 41 schools in Germany, Berlitz, Gouin, and others, and says of the "Reform," or Phonetic Method, "This system of Modern Language teaching which they have worked out, within the last twenty years, has been fully tested, and produces results that are positively brilliant."

But we have still more conclusive proof of the adaptation of this method to the need of the Mission field. It has had ten years' trial in the Punjab, in the United Presbyterian Mission. After six years of annual demonstration, the Mission made it obligatory on its new missionaries to follow this method, and four years later, October 1910, in its Minutes, its Language Committee presented the following: "It is the judgment of your committee that the Cummings' System of language study is of the greatest importance in the acquiring of either vernacular," that is, of either Hindustani or Punjabi.

The Rev. W. B. Anderson, language examiner, estimates the increased language output, due to this method, at 500 per cent, and speaking out of his experience as examiner he says: "I think the progress of the first year candidates [for examination] who used your method [the Phonetic Inductive] was phenomenal. This was especially shown in facility of expression, correctness of pronunciation, knowledge of idiom, and ability to understand the native."

Another examiner, Miss Mary J. Campbell, writes of it: "I know it is possible for one to be speaking fluently at the end of one year. Under the old system, no one could speak either correctly or fluently in such time, but your system enables one at the end of a year to speak easily and with understanding. One does not need to be a good linguist to accomplish this much."

The present chairman of this examining committee, the Rev. J. H. Martin, D. D., writes of a pupil who at the date of his letter had been on the field about ten weeks. "She has more now than I had at the end of a year. She takes up the gospels and reads well," and, after ten months, "It would please you greatly to hear her talk."

Have other missions in India taken it up? The method was applied by the typewriter from 1900 till the Urdu Manual was published at the mission's expense in 1909, so that no effort could be made to exploit it, while the author was in India.

The needs of other fields are very great. The New York Conference Committee, after investigating the state of the case, and reporting 43 per cent of the missionaries as inefficient in the language, recommends each Board "to urge on its prospective missionaries the study of some modern treatment of Phonetics before they go to the foreign field," and also "the preparation of scientific courses of language study."

In the discussion of this subject at that time, the Rev. Dr. J. P. Jones told of a deacon who prayed, "O Lord, thou knowest how learned these missionaries are, how they read Greek and Hebrew from their cradle, but they make awful work of the Tamil. Have mercy on them." Should not the Boards have mercy on them!

The Rev. L. B. Wolf, D. D., said: "It is very distressing to try to master some of our South Indian vernaculars in two years, but if one exerts himself, he will be able to speak with fair satisfaction.

I doubt very much if 57 per cent will speak with acceptability to what we call the nobility of India."

J. Campbell White said, "Not only millions of dollars are wasted by the slow methods by which the missionaries study the language, but thousands of years are being wasted in the time of missionaries. I believe if the Boards would look to getting prospective missionaries together for brief terms for a study of phonetics, it would give them a start which it would take a long time to get after they reached the field."

The Edinburgh Conference, Commission V, went into this subject very thoroughly, and says: "The testimony is unanimous that the old days of the easy-going, irresponsible teacher must end. Linguistic efficiency must be obtained at any cost." After presenting the arguments for study at home or abroad, it says, "In any case the modern science of Phonetics is without doubt of great use in the acquirement of a correct pronunciation and ought to be studied at home."

### HOW THE NEEDS ARE TO BE MET.

Some urge more examinations, higher standards, and more requirements. One missionary already responded to this demand for increased efficiency by "adding to the amount of grammar required." The general feeling is that the problem is to be solved by schools, either at home or abroad.

But do our American language schools enable their pupils to speak the languages they teach? Prof. Sachs truly says, "We have scored a complete failure," and it is proposed to perpetuate the failure?

The question is not WHERE we shall teach the language but HOW. It is not a matter of locality but of METHOD.

This Phonetic Method is the solution of the difficulties. Its adoption throughout Europe, as already quoted from the Educational Review, shows its value. Its endorsement in India after ten years' trial is further proof, but we have actual testimony from other fields. A missionary who went to Japan with trained ears and tongue, following practically this Phonetic Method, preached in twelve months. This was Dr. W. R. Lambuth, Bishop of the M. E. South.

The Rev. W. B. Cole who received the training in the Bible Teachers' Training School, writes from Yung-chun, South China, that after six months' study in his dialect he "preached about forty minutes from manuscript. The missionary said the idiom and pronunciation was good. The Chinese said they understood, and in the remarks made by one of the Chinese preachers, he showed he got my ideas. One of the missionary ladies said she had observed I had a special aptitude for hearing what the Chinese say. I believe the phonetic drill accounts for my ability to hear and for the progress I have made."

The Rev. Frank A. Brown, who took four days of private instruction writes from Taichow Ku: "I have had the opportunity of getting the advice of a number of missionaries in Korea and China on the different methods they advocated, and it seemed to me that the best features of their methods are incorporated in this one. Of the immense value of the technical training in phonetics, I do not think there can be any doubt in the minds of any. I shall never cease to be thankful for the privilege of those lessons. From the day I reached here I have lost no time in experimenting. I have known just what I wanted, and I am going to preach in the language of this people and preach well in a little before the average at any rate. Tackling the language at 34 is a little different from 24."

The Rev. A. L. Wahnshuis of Amoy, China, says he was "surprised at the readiness of one of your pupils [who had had fourteen or fifteen lessons], in distinguishing between the aspirated and unaspirated sounds, none of which are distinguished in English speech. He not only caught the difference in my pronunciation, but reproduced it at once. This is perhaps the most lasting difficulty in speaking colloquial Chinese accurately." Any such acquirement "will not only shorten the time before he begins to talk, but will help him to become a speaker more like the natives themselves."

It is of these same aspirates that Baller, author of one of the leading books for new missionaries in China, says: "To omit an aspirate, or put it in the wrong place, is to make yourself talk the more arrant nonsense. And the peculiar thing is that the average teacher

does not know how to correct his pupil. . . . I scarcely know how to tell you to distinguish between a word aspirated and not." (p. 11, 12.)

Yet a few lessons in phonetics enables a student to distinguish them. This is a difficulty that is found in Korea and runs down through China and Tibet, Siam and India, and among the Swaheli and allied languages of Africa. It is a fundamental distinctive of these languages and if not mastered at the beginning is likely to lead to foolish, filthy and blasphemous blunders.

From Egypt, too, comes testimony that the Phonetic Method is well adapted to the mastery of the Arabic for sounds and for idiom. The Rev. J. R. Alexander, D. D., examined a class that had ten days' instruction in Arabic sounds, and says of it, "some of them made the special attainment of being able to pronounce all the peculiarly difficult Arabic sounds."

As to its adaptability to the mastery of the idiom as well, he says, "Rev. and Mrs. Adams of our Mission in Egypt, certainly made more rapid and accurate progress than others, and they ascribe their success to the help obtained from the Phonetic Method." Another Egyptian Missionary, the Rev. J. H. Boyd now on furlough writes, "if you can claim the Adamases as your pupils, you have your system proved."

If the method has proved a success when tried in the hands of new missionaries, it certainly would prove, when adapted by some skilled missionary and so made ready for the hand of the tyro, to give, as it does in Germany and the Punjab, "positively brilliant results."

As a method it stands for decentralization, autonomy and economy.

It secures readiness, fluency and accuracy.

It is based on the sciences of Phonetics, of Pedagogy, and of Psychology.

It demands attainment to a mathematically fixed standard as the measure of proficiency. This standard for syllabic languages is 300 syllables per minute and about half as much for Chinese. This attainment involves the cultivation of the EAR, the TONGUE, the MEMORY, and recognises as most methods do not, that speaking requires the training of the auditory and motor nerves, is a physico-mechanical, as well as an intellectual, matter.

The intense effort required to attain to this fixed standard imparts the required training to both mind and vocal organs.

The principles of the Phonetic Language Method are:

1. Oral Memorizing of sentences from the teacher's mouth.

2. Oral Diversification of these sentences by such change of subjects, objects and predicates, as shall lead to a mastery of all idiom, apart from technical study of grammatical rules and paradigms.

3. Discrimination of allied sounds through phonetic explanation and catch sentences, so that the ear is trained to govern the tongue and lead it into a perfect pronunciation.

4. Each language must be the medium of its own impartation.

Thus are secured, in the order named, mental readiness, lingual fluency, and oral and auditory accuracy.

Twenty to thirty hours are sufficient for the course in this preliminary training, embracing, (1) fundamental phonetic principles, with an analysis of English sounds, (2) an application of these principles to the particular language in view, (3) an illustration of the method by application to Hindustani, and (4) a series of directions whereby these principles may be applied to any language.

Courses in Phonetic Method will be held during the summer of 1911 as follows, Nyack Missionary Institute, June 2-7, Bible Teachers' Training Institute, June 7-14, Chautauqua, N. Y. Institute, July 10-22, New Wilmington, Pa. Missionary Conference in August, under the auspices of the United Presbyterian Foreign Board, Boston, under the American Baptist Foreign Missionary Society's auspices, from September 6 to 13 inclusive. Class tuition at these places \$10.00.

For further information or private arrangements, address the Rev. Thos. F. Cummings, New Wilmington, Pa.

## APPENDIX

A Brief Outline of the Phonetic Method Manual, applicable to any language.

Pt. I. GUIDE TO PRONUNCIATION. 1. A Scientific Treatise on the Phonology

of the Language. 2. A set of EAR and TONGUE Exercises in sentences to train the pupil in giving and taking dictation in these catch sounds, to be studied 20 or 30 minutes twice a day. 3. A list of usual homonyms. This will of course be quite different for each language.

Pt. II. TEACHER'S GUIDE. 1. Some hints to the teacher as to the method he should follow and the attainment that he should bring his pupil to in a year. 2. A series of lessons for the teacher's use in beginning to use the native language at once, without any intermediary: e. g., Lesson I. Is this a table? Is this a chair? etc., etc. (æ) What is this? Ans. It is a table, chair, etc. (3) What is it?

Lesson II. Where is the table? etc., etc. Lesson III. I go to the door, to the table, to the chair, etc. IV. I sit on the chair, I sit on the table. V. Go to the door, etc. VI. This book is big. That is bigger. That is biggest, etc. VII. Here is one book, chair, box. Here are two, three, four books, chairs, boxes, etc. All of which can easily be imparted by object and pantomime, and can be used for any language.

Pt. III. GUIDE TO DISCOURSE. This is intended for the special use of the new missionary, and of II. & III. Dr. Alexander, 35 years in Egypt, the only one who has ever gone through them, says, "I feel that these manuals may be made of the very highest aid and assistance to the new missionary in acquiring an idiomatic use of the Arabic language, both colloquial and technical." So I think will they be for Punjabi, into which tongue they are now being translated. A specimen lesson or two will show how they will suit, in their main features, any language into which the gospel of John may be translated, as they are drawn almost wholly in Pt. III. from the gospels.

Lesson I. (a) A woman came from the city to draw water. Derived Sentences: A woman came. A woman came from the city. A woman came to draw water. Came a woman? (Did a woman come?) Yes, it came. Draw water. Come, draw water. Come to the city. Did the water come? Yes, it came.

I. (b) and Jesus, who was sitting on the well, said to her, Give me a drink. Derived Sentences. A woman came to the well. Jesus came to the well. Jesus sat on the well. Jesus was at the well and the woman came. The woman came from the city and a man was sitting on the well. [Draw a picture of a well, a city, a man, a woman, a boy, a girl, and say] The boy said to the woman, Give me a drink. The girl said to the man, Give me a drink. The woman and girl said to the boy, Give us a drink [And by combining with Pt. II, ask] What is this? A city. What is this? A well, boy, girl, etc.

I. (c) for his disciples had gone to the city to buy food. Derived Sentences: The disciples went to buy bread. The woman came to buy bread. The disciples came to draw water. The disciples said to the woman, Give us a drink. The man and the boy said to the disciples, Give us a drink. Why did the woman come? She came to draw water. Why did the disciples come? They came to draw water. Why did they go to the city? They went to buy bread. The boy went to buy bread. The girl went to buy bread. The disciples came from the city. The woman and the girl came from the city. Two men came from the city. Two women came from the city, etc., etc.

I. (d) When they returned, no one said to him, Who is this? or, Why are you talking with her? Derived Sentences: What is this? Who are you? Who is this woman? Who is this man, boy, girl? What did Jesus say? He said, Give me a drink. What did the disciples say? They said, Give us a drink. When she came he said, Give me a drink, etc., etc.

Each of these major and minor sentences must be thoroughly memorised, so that the pupil can give it at a normal rate, before the next is taken up, and this rate of speed must be maintained throughout the weeks that follow till it cannot be forgotten. Readiness, fluency, accuracy.

Each of these major and minor sentences must be thoroughly memorised, so that the pupil can give it at a normal rate, before the next is taken up, and this rate of speed must be maintained throughout the weeks that follow till it cannot be forgotten. Readiness, fluency, accuracy.

Each of these major and minor sentences must be thoroughly memorised, so that the pupil can give it at a normal rate, before the next is taken up, and this rate of speed must be maintained throughout the weeks that follow till it cannot be forgotten. Readiness, fluency, accuracy.

## HOW MUCH TIME IS NOW REQUIRED?

It seems to be agreed upon," writes a missionary from an Arabic-speaking land, "that two years are not enough to give a missionary command of the language."

The Chinese Recorder of July, 1908, says in its language symposium, "The practice generally prevailing is that the first two years are given to language study."

The Rev. W. R. Beard of the Congressional Board says, "Five years are required to attain an easy and natural use of the Foochoo dialect."

It has been publicly stated that Japan missionaries who get the language in the first seven years are "the exception," and it was not contradicted by Japan missionaries present.

A young Japanese woman, a student in New York, when asked as to the language time required by the missionaries to her land, replied: "Oh, they speak very nicely after fifteen or sixteen years." But see the next paragraph.

### THE PRESENT DEGREE OF EFFICIENCY.

The Conference of Foreign Mission Boards, meeting annually in New York, appointed a committee to investigate the status of the language problem. This committee in 1909 (p. 24) reported that it requires on an average more than six years, including the one or two years solely devoted to language study, for 57 per cent of the missionaries to attain to such a degree of efficiency in the language that they are heard with satisfaction by the natives. "The inference is, therefore, that, generally speaking, 48 per cent. are not listened to with satisfaction by natives."

The Edinburgh Conference Commission's report says (p. \*60) it has evidence "that in some cases missionaries are less proficient than their societies believe them to be," and further says, "One well worked and widespread Mission thinks that only about 12 per cent. of its missionaries attain to proficiency in the language."

### THE ROOT OF THE TROUBLE.

The trouble lies here in America. Language teaching is at fault here, because it is done with A WRONG IDEAL. Now, the ideal of American teachers is that their pupils should be able to read a book without consulting the dictionary, and get the meaning without translation. (See Sec. II. of "Report of the Committee of Twelve" of the Modern Language Association of America.) But much of the language teaching has not even so high an ideal as this. Those who study Latin and Greek, and too often French and German, are supposed to attain the end in view if they can "parse and translate" the text before them, and write some "composition," really translation, without too many blunders.

The TRUE IDEAL, however, for the Missionary is: To speak the language so as to be understood, to hear the language so as to understand.

If an ideal is false, all his efforts must be false.

Consequently we find False Methods in the Mission fields because they have been copied from the false ideals and methods of American schools. Note the examination requirements of a China mission: "Knowledge of the character, 25 per cent; translation into English 25 per cent; translation from English, 30 per cent; sight reading, 20 per cent." That is, it is supposed that a book will teach you to speak a language. READING and SPEAKING are DIFFERENT ARTS. Expressing your own ideas is one thing, translating some one else's is another. The eyes never taught any one to speak. THE DEAF ALWAYS REMAIN DUMB.

"The Teachers" are always blamed for the failure and the Chinese Recorder voices its fear lest missionaries will relax in the "diligent study of the language." We have seen this, it goes on to say, "forcibly and, to our minds, sadly illustrated in Japan, but we trust the missionaries of China will not repeat that mistake."

### THE REMEDY FOR THE PRESENT FAILURE.

Thirty years of successful demonstration in Europe, and ten in India, has proved that the case is by no means hopeless, but that the PHONETIC METHOD is the SOLUTION. Prof. Sachs of Columbia says in the Educational Review of Feb., 1905: "Here in language work we (in America) have scored a complete failure. Let us see what others are doing and profit by it. The leaders of educational thought abroad have been engrossed for the last fifteen years in developing and perfecting a scheme of modern language in-

struction that has been accepted by the very nations that have been the foremost advocates of accurate linguistic training. This reform has conquered its way into official recognition with the educational experts in Germany, France, Sweden, Austria, Belgium, Italy, has, in fact, promoted marked modifications in all language teaching in those countries. With us hardly a ripple indicates any knowledge of the movement."

Findlay, one of the highest educational authorities of England, in his "Principles of Class Teaching," (page 200), says of this phonetic method that it is "one of the most noteworthy events in the sphere of teaching since the Renaissance."

The "Committee of Twelve" speaks of it thus (p. 23): "As far as can be ascertained, they have arrived at results which go far toward justifying their seemingly extravagant claims," and yet since the American ideal is "to read rather than to speak," it declines to recommend the adoption of the Phonetic Method.

Mary Brehnes, M. A., Gilchrist scholar of England, says in her report, (Cambridge University Press), that she visited 41 schools in Germany, Berlitz, Gouin, and others, and says of the "Reform," or Phonetic Method, "This system of Modern Language teaching which they have worked out, within the last twenty years, has been fully tested, and produces results that are positively brilliant."

But we have still more conclusive proof of the adaptation of this method to the need of the Mission field. It has had ten years' trial in the Punjab, in the United Presbyterian Mission. After six years of annual demonstration, the Mission made it obligatory on its new missionaries to follow this method, and four years later, October 1910, in its Minutes, its Language Committee presented the following: "It is the judgment of your committee that the Cummings' 'System' of language study is of the greatest importance in the acquiring of either vernacular," that is, of either Hindustani or Punjabi.

The Rev. W. B. Anderson, language examiner, estimates the increased language output, due to this method, at 500 per cent, and speaking out of his experience as examiner he says: "I think the progress of the first year candidates [for examination] who used your method [the Phonetic Inductive] was phenomenal. This was especially shown in facility of expression, correctness of pronunciation, knowledge of idiom, and ability to understand the native."

Another examiner, Miss Mary J. Campbell, writes of it: "I know it is possible for one to be speaking fluently at the end of one year. Under the old system, no one could speak either correctly or fluently in such time, but your system enables one at the end of a year to speak easily and with understanding. One does not need to be a good linguist to accomplish this much."

The present chairman of this examining committee, the Rev. J. H. Martin, D. D., writes of a pupil who at the date of his letter had been on the field about ten weeks. "She has more now than I had at the end of a year. She takes up the gospels and reads well," and, after ten months, "It would please you greatly to hear her talk."

Have other missions in India taken it up? The method was applied by the typewriter from 1900 till the Urdu Manual was published at the mission's expense in 1909, so that no effort could be made to exploit it, while the author was in India.

The needs of other fields are very great. The New York Conference Committee, after investigating the state of the case, and reporting 43 per cent of the missionaries as inefficient in the language, recommends each Board "to urge on its prospective missionaries the study of some modern treatment of Phonetics before they go to the foreign field," and also "the preparation of scientific courses of language study."

In the discussion of this subject at that time, the Rev. Dr. J. P. Jones told of a deacon who prayed, "O Lord, thou knowest how learned these missionaries are, how they read Greek and Hebrew from their cradle, but they make awful work of the Tamil. Have mercy on them." Should not the Boards have mercy on them!

The Rev. L. B. Wolf, D. D., said: "It is very distressing to try to master some of our South Indian vernaculars in two years, but if one exerts himself, he will be able to speak with fair satisfaction.

I doubt very much if 57 per cent will speak with acceptability to what we call the nobility of India."

J. Campbell White said, "Not only millions of dollars are wasted by the slow methods by which the missionaries study the language, but thousands of years are being wasted in the time of missionaries. I believe if the Boards would look to getting prospective missionaries together for brief terms for a study of phonetics, it would give them a start which it would take a long time to get after they reached the field."

The Edinburgh Conference, Commission V, went into this subject very thoroughly, and says: "The testimony is unanimous that the old days of the easy-going, irresponsible teacher must end. Linguistic efficiency must be obtained at any cost." After presenting the arguments for study at home or abroad, it says, "In any case the modern science of Phonetics is without doubt of great use in the acquirement of a correct pronunciation and ought to be studied at home."

HOW THE NEEDS ARE TO BE MET. Some urge more severe examinations, higher standards, and more requirements. One missionary already responded to this demand for increased efficiency by "adding to the amount of grammar required." The general feeling is that the problem is to be solved by schools, either at home or abroad.

But do our American language schools enable their pupils to speak the languages they teach? Prof. Sachs truly says, "We have scored a complete failure," and is it proposed to perpetuate the failure?

The question is not WHERE we shall teach the language but HOW. It is not a matter of locality but of METHOD.

This Phonetic Method is the solution of the difficulties. Its adoption throughout Europe, as already quoted from the Educational Review, shows its value. Its endorsement in India after ten years' trial is further proof, but we have actual testimony from other fields. A missionary who went to Japan with trained ears and tongue, following practically this Phonetic Method, preached in twelve months. This was Dr. W. R. Lambuth, Bishop of the M. E. South.

The Rev. W. B. Cole who received the training in the Bible Teachers' Training School, writes from Yung-chun, South China, that after six months' study in his dialect he "preached about forty minutes, from manuscript. The missionary said the idiom and pronunciation was good. The Chinese said they understood, and in the remarks made by one of the Chinese preachers, he showed he got my ideas. One of the missionary ladies said she had observed I had a special aptitude for hearing what the Chinese say. I believe the phonetic drill accounts for my ability to hear and for the progress I have made."

The Rev. Frank A. Brown, who took four days of private instruction writes from Taichow Ku: "I have had the opportunity of getting the advice of a number of missionaries in Korea and China on the different methods they advocated, and it seemed to me that the best features of their methods are incorporated in this one. Of the immense value of the technical training in phonetics, I do not think there can be any doubt in the minds of any. I shall never cease to be thankful for the privilege of those lessons. From the day I reached here I have lost no time in experimenting. I have known just what I wanted, and I am going to preach in the language of this people and preach well in a little before the average, at any rate. Tackling the language at 34 is a little different from 24."

The Rev. A. L. Wahnschuis of Amoy, China, says he was "surprised at the readiness of one of your pupils [who had had fourteen or fifteen lessons] in distinguishing between the aspirated and unaspirated consonants, none of which are distinguished in English speech. He not only caught the difference in my pronunciation, but reproduced it at once. This is perhaps the most lasting difficulty in speaking colloquial Chinese accurately." Any such acquirement "will not only shorten the time before he begins to talk, but will help him to become a speaker more like the natives themselves."

It is of these same aspirates that Boller, author of one of the leading books for new missionaries in China, says: "To omit an aspirate, or put it in the wrong place, is to make yourself talk the more arrant nonsense. And the peculiar thing is that the average teacher

does not know how to correct his pupil. . . . I scarcely know how to tell you to distinguish between a word aspirated and not." (p. 11, 12.)

Yet a few lessons in phonetics enables a student to distinguish them. This is a difficulty that is found in Korea and runs down through China and Tibet, Siam and India, and among the Swahili and allied languages of Africa. It is a fundamental distinctive of these languages and if not mastered at the beginning is likely to lead to foolish, filthy and blasphemous blunders.

From Egypt, too, comes testimony that the Phonetic Method is well adapted to the mastery of the Arabic for sounds and for idiom. The Rev. J. R. Alexander, D. D., examined a class that had ten days' instruction in Arabic sounds, and says of it, "some of them made the special attainment of being able to pronounce all the peculiarly difficult Arabic sounds."

As to its adaptability to the mastery of the idiom as well, he says, "Rev. and Mrs. Adams of our Mission in Egypt, certainly made more rapid and accurate progress than others, and they ascribe their success to the help obtained from the Phonetic Method." Another Egyptian Missionary, the Rev. J. H. Boyd now on furlough writes, "if you can claim the Adamses as your pupils, you have your system proved."

If the method has proved a success when tried in the hands of new missionaries, it certainly would prove, when adapted by some skilled missionary and so made ready for the hand of the tyro, to give, as it does in Germany and the Punjab, "positively brilliant results."

As a method it stands for decentralization, autonomy and economy.

It secures readiness, fluency and accuracy.

It is based on the sciences of Phonetics, of Pedagogy, and of Psychology.

It demands attainment to a mathematically fixed standard as the measure of proficiency. This standard for syllabic languages is 300 syllables per minute and about half as much for Chinese. This attainment involves the cultivation of the EAR, the TONGUE, the MEMORY, and recognises as most methods do not, that speaking requires the training of the auditory and motor nerves, is a physio-mechanical, as well as an intellectual, matter.

The intense effort required to attain to this fixed standard imparts the required training to both mind and vocal organs.

The principles of the Phonetic Language Method are:

1. Oral Memorising of sentences from the teacher's mouth.

2. Oral Diversification of these sentences by such change of subjects, objects and predicates, as shall lead to a mastery of all idiom, apart from technical study of grammatical rules and paradigms.

3. Discrimination of allied sounds through phonetic explanation and catch sentences, so that the ear is trained to govern the tongue and lead it into a perfect pronunciation.

4. Each language must be the medium of its own impartation.

Thus are secured, in the order named, mental readiness, lingual fluency, and oral and auditory accuracy.

Twenty to thirty hours are sufficient for the course in this preliminary training, embracing, (1) fundamental phonetic principles, with an analysis of English sounds, (2) an application of these principles to the particular language in view, (3) an illustration of the method by application to Hindustani, and (4) a series of directions whereby these principles may be applied to any language.

Courses in Phonetic Method will be held during the summer of 1911 as follows, Nyack Missionary Institute, June 2-7, Bible Teachers' Training Institute, June 7-14, Chautauqua, N. Y. Institute, July 10-22. New Wilmington, Pa. Missionary Conference in August, under the auspices of the United Presbyterian Foreign Board, Boston, under the American Baptist Foreign Missionary Society's auspices, from September 6 to 13 inclusive. Class tuition at these places \$10.00.

For further information or private arrangements, address the Rev. Thos. F. Cummings, New Wilmington, Pa.

## APPENDIX

A Brief Outline of the Phonetic Method Manual, applicable to any language.

Pt. I. GUIDE TO PRONUNCIATION. I. A Scientific Treatise on the Phonology

of the Language, 2. A set of EAR and TONGUE Exercises in sentences, to train the pupil in giving and taking dictation in these catch sounds, to be studied 20 or 30 minutes twice a day. 3. A list of usual homonyms. This will of course be quite different for each language.

Pt. II. TEACHER'S GUIDE. I. Some hints to the teacher as to the method he should follow and the attainment that he should bring his pupil to in a year. 2. A series of lessons for the teacher's use in beginning to use the native language at once, without any intermediary: e. g., Lesson I. Is this a table? Is this a chair? etc., etc. (a) What is this? Ans. It is a table, chair, etc. (3) What is it?

Lesson II. Where is the table? etc., etc. Lesson III. I go to the door, to the table, to the chair, etc. IV. I sit on the chair, I sit on the table. V. Go to the door, etc. VI. This book is big. That is bigger. That is biggest, etc. VII. Here is one book, chair, box. Here are two, three, four books, chairs, boxes, etc. All of which can easily be imparted by object and pantomime, and can be used for any language.

Pt. III. GUIDE TO DISCOURSE. This is intended for the special use of the new missionary, and of II. & III. Dr. Alexander, 35 years in Egypt, the only one who has ever gone through them, says, "I feel that these manuals may be made of the very highest aid and assistance to the new missionary in acquiring an idiomatic use of the Arabic language, both colloquial and technical." So I think will they be for Punjab, into which tongue they are now being translated. A specimen lesson or two will show how they will suit, in their main features, any language into which the gospel of John may be translated, as they are drawn almost wholly in Pt. III. from the gospels.

Lesson I. (a) A woman came from the city to draw water. Derived Sentences: A woman came. A woman came from the city. A woman came to draw water. Came a woman? (Did a woman come?) Yes, it came. Draw water. Come, draw water. Come to the city. Did the water come? Yes, it came.

I. (b) and Jesus, who was sitting on the well, said to her, Give me a drink. Derived Sentences. A woman came to the well. Jesus came to the well. Jesus sat on the well, Jesus was at the well and the woman came. The woman came from the city and a man was sitting on the well. [Draw a picture of a well, a city, a man, a woman, a boy, a girl, and say] The boy said to the woman, Give me a drink. The girl said to the man, Give me a drink. The woman and girl said to the boy, Give us a drink [And by combining with Pt. II, ask] What is this? A city. What is this? A well, boy, girl, etc.

I. (c) for his disciples had gone to the city to buy food. Derived Sentences: The disciples went to buy bread. The woman came to buy bread. The disciples came to draw water. The disciples said to the woman, Give us a drink. The man and the boy said to the disciples, Give us a drink. Why did the woman come? She came to draw water. Why did the disciples come? They came to draw water. Why did they go to the city? They went to buy bread. The boy went to buy bread. The girl went to buy bread. The disciples came from the city. The woman and the girl came from the city. Two men came from the city. Two women came from the city, etc., etc.

I. (d) When they returned, no one said to him, Who is this? or, Why are you talking with her? Derived Sentences: What is this? Who are you? Who is this woman? Who is this man, boy, girl? What did Jesus say? He said, Give me a drink. What did the disciples say? They said, Give us a drink. When she came he said, Give me a drink, etc., etc.

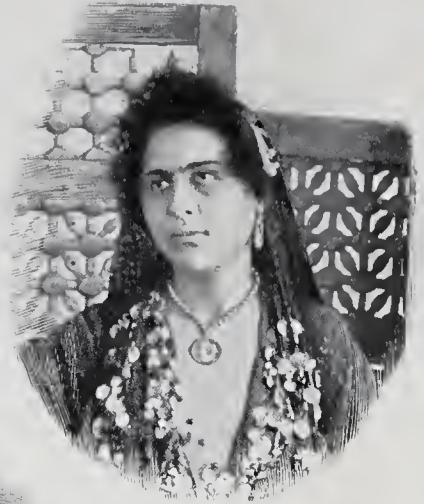
Each of these major and minor sentences must be thoroughly memorised, so that the pupil can give it at a normal rate, before the next is taken up, and this rate of speed must be maintained throughout the weeks that follow till it cannot be forgotten. Readiness, fluency, accuracy.

## WOMEN IN TURKEY: THEIR RIGHTS AND WRONGS.

BY LUCY M. J. GARNETT.

THE status of the women of a country, or community, is usually determined by two causes: the marriage law of the established religion, and economic conditions. To these may also be added, in some cases, survivals of ancient customs and usages which modify or increase the restrictions imposed by the canon law. The position of the women belonging to the dozen or more races and nationalities who make up the population of the Ottoman Empire naturally varies very considerably, and not only according to whether the religion professed be Islamism, Christianity or Judaism, but also according to the social and economic conditions by which each community is affected, and the traditional family customs and usages

which have survived in its midst. Taking the three great sections of the population in the order of their political importance in the em-



pire, let us first consider the status of women among the followers of the Prophet, beginning with the ruling race.

The distinctive provisions of the Moslem marriage law insure that there shall be no relations whatever between man and woman, whether bond or free, in which the woman, from the very fact of such relations, has not enforceable legal rights

against the man, not only as regards herself, but also as regards her children. As to free women, the enactments of Moslem law are so enforced by the customs of Moslem society that no relations with men, unsanctioned by marriage, are possible for them; and a master's privileges with respect to his slaves are strictly regulated by numerous legal enactments. Slave women in the position of odalisques who have borne children to their masters may not be resold, but have a right to remain and bring up their offspring in its father's house. The son of a slave mother also inherits its father's property in equal shares with the children of a free wife—and it seldom happens that a Turk fails to raise the mother of his child to the position of an Osmanli matron by freeing and legally marrying her.



TYPES OF TURKISH SINGING-GIRLS.

As to personal and proprietary rights, a Turkish woman occupies a not unenviable position. As a daughter, she is entitled, on the death of her father, to inherit his property in common with her brothers in a proportion determined by law according to the number of his children. As a wife, she has the uncontrolled possession both of the fortune of which she may be possessed before marriage, and of any wealth that may subsequently accrue to her. She can inherit landed property without the intervention of trustees, and bequeath it at her death to whom she will. No doctrine of coverture exists for her; she can sue in the courts, or be sued independently of her husband, and can also sue him, or be sued by him. She is also entitled to plead her own cause before the public tribunals, which she often does most ably and eloquently. A husband is, on the other hand, bound to support his wife and her slaves or servants according to her rank and his means, and to furnish her with a suitable residence "to be solely and exclusively appropriated by her, because this is essentially necessary to her, and is therefore her due, the same as her maintenance."

With Moslems generally, marriage is a



ARMENIAN PEASANT WOMAN.

strictly civil act, the validity of which consists in its being attested by at least two witnesses; and although an imam, or priest, is usually present at the signing of the contract, it is rather in his legal than in his religious capacity. The civil ceremony is very simple. The bridegroom and his witnesses repair to the home of the bride, in the selamlık, or public apartments, of which her male relatives discuss with them the amount of the nekiah—the dower payable by the husband or his executors to the wife, should she be divorced by or survive him. So essential is this settlement to a Moslem marriage that even were mention of it omitted from a marriage contract, the law would presume it by virtue of the contract itself. This question settled, and the document drawn up, the bridegroom thrice repeats his desire to marry the daughter of So-and-so, upon which the imam proceeds to the door of communication with the haremlik, behind which the bride and her female relatives are assembled; and, after declaring the amount of the nekiah agreed upon, this functionary asks the maiden if she accepts such-a-one for her husband. When the question and the affirmative answer have been thrice repeated, the imam returns to the selamlık, where he attests the consent of the bride, and the parties are considered to be now legally married. The couple do not, however, meet until the conclusion of the dughun ziafeti, or week of wedding festivities and ceremonies, which may not be held for some months afterward. These entertainments, to which all friends and acquaintances are invited, and at which the poor of the neighborhood are also feasted, constitute the social sanction of the family alliance entered into in private. For should the girl's assent be suspected of having been obtained by force or fraud, and the match be considered unsuitable, public disapproval would very properly be shown by refusal to take part in the wedding rejoicings. And even when all these formalities are at an end, and the bride has been conducted with much pomp to her new home, if the spouse chosen for her by her parents or guardians is not altogether a persona grata to herself, she may still refuse to accept him as her husband. For, according to an Oriental custom of

immemorial antiquity, which is interestingly illustrated in many folk-tales, a newly wedded husband can assume no rights over his wife until she has spoken to him. Eastern brides are, indeed, often advised by experienced matrons not to respond too readily to the advances of their bridegrooms even if they regard them with affection; and when a girl is exceptionally shy, or obstinate, stratagem has sometimes to be had recourse to in order to break the spell of silence.

The possession by a Moslem woman of such personal and proprietary rights is rendered necessary by the facilities for divorce accorded by law to a Moslem man. For a husband has but to say to his wife in a moment of anger, "Cover thy face, thy nekiah is in thine hand!" when she ceases to be his wife and must leave his roof forthwith, taking with her bag and baggage. In practice, however, various obstacles to divorce, religious, social and pecuniary, offer themselves.

The husband seldom has, for instance, the ready cash with which to pay the promised dower; considerable social odium attaches to such a proceeding; a man who without just and serious cause repudiates a wife does not easily obtain a second, and added to these considerations there is the religious censure contained in the words of the Prophet, "The curse of Allah rests upon him who capriciously repudiates his wife." If, however, the wife, without adequate cause and contrary to the desire of her husband, solicits a divorce,

she obtains it only by foregoing her nekiah.

As to the question of the custody of children in the case of the divorcee of their parents, Moslem law is very explicit. A mother has the right to retain charge of her sons as long as they require her care, and of her daughters until they are of a marriageable age. If a child is born to a couple after separation and the mother nurses it, the father must pay her for doing so; and if he is wealthy he is required to "expend proportionately for the maintenance of the mother and nurse out of

his plenty." Should the mother die before the children have passed out of her care, the right of custody reverts to her female relatives, the child's maternal grandmother having the first right, and on her death, and failing a sister of suitable age, its aunts. Should the mother be without near female kin, the paternal grandmother and aunts have charge of the children.

The seclusion of Turkish

women when at home within the precincts of the harem, and the concealment of their persons when abroad with veil and cloak, are by no means, as is generally imagined, a consequence of their "degraded" position, but a precaution for their greater safety. The seclusion of women is an Oriental custom far older than Islam, which has in all ages been practised under certain social conditions, and chief among these conditions has been the neighborhood of people of an alien race. Nor is it invariably or exclusively under Islam that such seclusion is practised



A MOSLEM MATRON.



A FAVORITE WIFE.

at the present day. For in the remoter parts of the Ottoman Empire the Christian women, Greek and Armenian, live in the greatest seclusion, and go abroad only when cloaked and veiled; while the Moslem women of the Albanian and Kurdish highlands enjoy an exceptional degree of personal independence. Among the Kurdish mountaineers, and especially the nomad tribes, that "equality of the sexes" so yearned after by the New Woman would indeed almost seem to be an accomplished fact.

Having surveyed the position accorded to Moslem women by religious law and social custom, let us now consider what are the rights, legal and customary, of the women belonging to the Christian nationalities—Armenian, Greek, Vlach and Bulgarian. The Turkish government in no way interferes with the internal affairs of the subject races of the country, and each community follows the canon law of its national church in matters relating to marriage. The Gregorian church, to which the great majority of the Armenians belong, has in no degree modified the strictness of its original institutions in respect to the indissolubility of the marriage bond. As illustrated by the following extract from the Gregorian marriage service, an Armenian

bride delivers herself unconditionally into the power of her husband. The priest, addressing the bridegroom, says: "According to the divine ordinance which God gave to our ancestors, I, a priest, give thee this woman in subjection. Wilt thou be her master?"

The bridegroom responds, "With the help of God, I will." Then turning to the bride, he asks, "Wilt thou be obedient to him?" She responds submissively, "I will be obedient, according to the command of God."

An Armenian bride, however, is required by custom to be equally submissive to all her husband's relatives. Though girls are not now, as formerly, wedded at the age of twelve, early marriages are still the rule, and in accordance with the prevalent patriarchal custom, an Armenian housefather gathers beneath his roof the members of his family sometimes to the fourth generation. In order to insure harmony among the numerous women brought into a house as wives for these successive generations, a practice which may be termed "the subjection of the daughter-in-law" is had recourse to. On the Saturday after a bride has been brought to her new home she performs the ceremony of kissing

the hands of all her husband's relatives who are her seniors, wearing a veil of crimson wool which partly obscures her features. The young wife must not thenceforward presume to address any of the relatives whose hands she has thus saluted, nor may she speak to her husband in the presence of his parents, until the patriarch of the family may see fit to accord her permission, which he does by formally



GREEK GIRL OF BOUDOUR.



JEWISH WOMEN OF SALONICA.

removing from her head the crimson "veil of silence."

But while the political conditions existing in the interior of Asia Minor have tended to aggravate the

ecclesiastically imposed subjection of the daughters of Hahasdan by making seclusion necessary to their personal safety, contact with Europeans, combined with education on Western lines, has greatly raised the social, if not the legal, status of the women belonging to the large Armenian communities of Constantinople and Smyrna, and especially among the wealthier classes.

The Orthodox Church, to which the Greeks, Vlachs or Wallachians, and Bulgarians belong, modified the canon law of indissoluble marriage so long ago as the eleventh century, when the Patriarch Alex-

ius permitted the Greek clergy to solemnize the second marriage of a divorced woman if the misconduct of the husband had caused the dis-

solution of the marriage. And at the present day little difficulty is experienced in dissolving an incompatible union without misconduct on either side, and whether the suit is brought by husband or wife. The case is tried by a Council of Elders presided over by the Archbishop of the diocese, which hears all the evidence in camera, thus avoiding the scandal attaching to divorce cases in the West. While this privilege of divorce is greatly abused in certain circles of society in the Roumanian capital, it must be said that among the Greeks generally it is seldom made use of without good and serious reason; both social opinion and pecuniary considerations weighing strongly against it.

The modern Greeks appear to attach as much importance to receiving a dowry with a bride as did the ancients. It is indeed difficult to find a husband for the portionless girl; and every Greek maiden has consequently a sort of prescriptive right to a dot proportionate to the fortunes of her family. A Greek father, therefore, con-

siders it his bounden duty to begin saving for this purpose as soon as a daughter is born to him. Custom also requires brothers in a father's place to portion their sisters before taking wives unto themselves. Nor may a young and pretty girl marry before her perhaps less attractive elder sister. Each has the right to be dowered in order of seniority, and the younger members of the family must wait their turn.

No "Married Woman's Property Act," however, such as that instituted by Mohammed, exists for the Greek wife. Her dowry is paid unconditionally into the hands of the husband, though in case of divorce at the suit of the wife it may certainly be restored to her in accordance with a law identical with that of the ancient Athenians on this point. Nor does a Greek girl on marrying always obtain a much more independent position than was hers as a maiden. Frequently she but exchanges the rule of a father and mother for that of a father- and mother-in-law. For patriarchal customs seem to die harder among the Greeks than among the Armenians of the seaboard towns, and more especially in European Turkey do these customs survive. And as long as accommodation can be found for them, the sons even of wealthy families bring their brides to the ancestral home, where they naturally occupy but a secondary position. On the death of the father, the eldest son takes his place; but as long as the mother survives, his wife's position remains the same. It is, indeed, only as mothers that Oriental women generally are entitled to honor. Childless

women, especially among the people, receive scant consideration, and the lot of a young and childless widow is by no means always an enviable one. For in some districts custom does not allow women to enter a second time into wedlock. The reason of this restriction no doubt is that, as every girl is entitled to a husband, and the numbers of the sexes are about equal, if widows were allowed to remarry there would not be enough men to go around.

Near neighbors of the Greeks, the Bulgarians come next within the scope of our survey. Their communities are scattered

over the whole of Macedonia and Thrace, occupying in some local-

ities isolated villages, in others forming the bulk of the population of a district, and constituting an important element in many towns of the interior. The habits and mode of life of the townspeople differ in no way from those of the Greek burghers, and the legal status of their women is practically the same. Circumstances,

however, combine to give to the Bulgarian peasant women a much more independent posi-



A SYRIAN BELLE.

tion than that of their sisters in the towns, and also of the generality of Greek peasant women. For, taking as they do an equal share in field and farm work, Bulgarian women, though subject to the paternal families in the same degree as their husbands and brothers, are still on an equality at least with them. Fewer restrictions are also placed upon social intercourse between the sexes in the country than in the towns; Petko and Yianko woo their brides in person; and as the women marry much later in life than the majority of Orientals, they



naturally are in a better position to choose their own husbands. A young peasant cannot, however, marry until his parents, for whom he labors, can afford to give him a sum of money sufficient to purchase a wife. For a Bulgarian peasant is in no hurry to get rid of his daughters who take such an active part in all that concerns the welfare of the home, and requires from the youth who would transfer the services of any of them to himself or his father an equivalent in money, the price of a bride ranging from fifty pounds to three hundred pounds, according to the position of the contracting parties. The bride brings only a trousseau and "plenishing," and in future works for her father-in-law until he is "gathered unto his fathers."

The various phases of social life, tragic and comic, to which such circumstances naturally give rise, are most interestingly and graphically illustrated in the folk-songs of these in-

dustrious yet light-hearted people. An esprit de corps is, for instance, often found manifested by the women of a household, and the authority of the house-father occasionally made light of. The better side of feminine human nature is also sometimes depicted, even stepmothers and stepdaughters on the best terms with each other, and women generally giving mutual sympathy and support. The independent spirit of Bulgarian peasant girls has, indeed, not infrequently led them to throw aside spade and reaping-hook, distaff and spindle, to shoulder a gun, don manly garments, and adopt the calling of haidout, or brigand, on the mountains.

The women of the Israelitish communities settled in some Turkish cities from

ancient times, and greatly reinforced after the expulsion of the Jews from Spain by Ferdinand and Isabella, next demand our attention. In no country are the Jews treated with greater contumely than in the Ottoman Empire. The very mention of a Jew is, by the Greeks, prefaced with an apology for mentioning the race; and the Moslems on their side treat this section of the subject population with unmitigated contempt, manifested, however, not in acts of personal violence, but in scornful gestures and opprobrious epithets. Low, however, as is the status of the Israelites among the nationalities of the East, the status of their women in the community, especially with regard to personal and proprietary rights, is greatly superior to that of the



AT HOME.

surrounding Christian women, and in some respects also to that of Moslem women. Ignoring this important fact, some writers on the Eastern Jews have bewailed what they

believed to be the low position assigned to women by the Talmud, and deplored the fact that they are by that authority exempted, in company with "slaves and children," from the study of the law and the rigid performance of the Jewish ritual. But if we reflect for a moment on what the observance of the two codes of Mosaic and oral law entails upon men, it will at once be evident that a woman could not possibly fulfil half their requirements in addition to her household and maternal duties. The degree of seclusion to which Jewish women are subjected varies greatly, as in the case of Christian women, according to locality and social surroundings. In the remote towns of Asia Minor, where they are liable to insult from Christians and Moslems alike,

they naturally go abroad as little as possible; but in the seaports of the Ægean, the women are as much en évidence in the streets as the men.

Although in Europe and America conformity with the civil laws of a country has led to modifications of the Hebrew marriage law, in the Ottoman Empire, where, as I have said, the subject races regulate their own internal affairs without referenee to the laws of the ruling race, the Jews have retained their ancient institutions intact, and all the ceremonies attending their fulfilment are still scrupulously observed. A Jewish girl is under no obligation to marry the person chosen for her by her parents, but enjoys full liberty to reject any candidate for her hand who may be distasteful to her. As there are, however, always some pecuniary matters to settle in connection with the affairs of marriage, the match is generally arranged by third parties, parents or relatives, subject to the consent of the principals. The ceremonies connected with Jewish weddings are three: the engagement, the formal betrothal and the final marriage rite. At the betrothal, the amount of the bride's dowry, the terms of the kethuba, or settlement, and

the date of the wedding are discussed and settled. Great importance is attached by the Oriental Jews to the kethuba, which, like the nekiah of the Moslems, settles upon the bride a sum of money to be paid to her in case of divorce. For the facilities enjoyed by a Jewish husband in this respect are about equal to those of his Moslem rulers, and this settlement proves an effective means of protecting a wife against unjust and arbitrary dismissal from his roof.

From the above survey of the respective positions of women living in the same country under three different religious systems, it will be seen that Moslem and Jewish women possess far greater personal and proprietary rights than their Christian neighbors. The respective spheres of the women belonging to the various nationalities of Turkey are evidently regulated according to the different social and economic conditions under which they live, some conditions necessitating a rigid seclusion of women, and others allowing them an unusual degree of personal freedom. The subjection of women in the East is, consequently, where it exists, the result of such conditions, rather than of legal and religious enactments.



AN OUTING FOR THE HAREM.

# APPEAL

ON BEHALF OF

## Religious Work in the Turkish Empire,

FROM REPRESENTATIVES OF

BIBLE & MISSIONARY SOCIETIES AT CONSTANTINOPLE.



A TENDENCY is plainly evident in some Turkish official circles to restrict or even to deny the privileges hitherto gratefully enjoyed by Missionaries in the Turkish Empire. Recent orders, apparently intended merely to secure a legitimate supervision of the sale of books, place it in the power of subordinate officials in the Provinces to treat books circulated by the Bible and Missionary Societies as though they had not received official authorization to be published. Notwithstanding that each copy bears on its title page the number and date of the permit for its publication, officials in the Provinces have detained, mutilated or confiscated these

books, and arrested their sale in many vexatious ways. A project of law now under consideration at the Sublime Porte, of which a copy is given below, would legalise many of the restrictions from which the Societies have suffered, and so threatens to break up the important business conducted for years by the Bible and Missionary Societies, of selling these authorized books in all parts of Turkey.

Of equally grave import is an edict issued during the year 1891, of which a copy is given later on, which requires Missionaries to refrain from "transforming" dwelling houses "into churches or schools," except by authority of an Imperial Firman. This edict may be intended merely for the prevention of the unlawful transfer of dwellings into the category of permanent churches and schools, which by law are freed from taxation. But it is so worded as to be officially interpreted in the sense that Missionaries may not hold worship or conduct school in their houses unless those houses have been permanently set apart for the purpose by Imperial Firman. In this connection, it should be borne in mind that Firmans fix the use of the property for all time, while long experience has shown that the difficulty of obtaining Firmans for churches and schools is such as to amount to a restriction often prohibitive.

Under the ancient capitulations, the usage which has fixed their interpretation, and the treaties consecrating the liberal declarations of religious liberty which have been made by the Sultans of Turkey, the right of Missionaries to exercise their profession in the Empire cannot be called in question.

Usage also shows that their profession has been understood from the first to include the performance of their religious functions in Divine worship, in the instruction of the young and in the care of the sick. The new edict, as commonly understood by the officials severely charged to enforce it, is an innovation which places it in the power of the Turkish authorities to prohibit Missionaries from exercising their vocation in Turkey.

It appears under these circumstances to be of great importance to the Bible and Missionary Societies that the home Governments should instruct their Diplomatic and Consular Agents in Turkey to intervene and remonstrate against edicts, laws or decrees which set aside or restrict the long-established rights of these Societies. The right of protection of both the persons and the establishments of Missionaries in Turkey is clearly assigned to the Powers by the 62nd Article of the Treaty of Berlin.

The points requiring special attention seem to be the following:—

1. The maintenance of the principle that the Bible and Missionary Societies are entitled under the laws of religious liberty to circulate their books in the Turkish Empire; and, further, that the official authorization granted for the publication of these books constitutes them *lawful articles of commerce* special restrictions upon the sales of which are in violation of the Treaties.

2. The maintenance of the principle that Missionaries in Turkey cannot now be deprived of their immemorial right to exercise in the houses which they

own or control, the functions, including the education of the young and the care of the sick, which have been understood and admitted *ab antiquo* by the Ottoman Government as belonging to the profession of those set apart for the religious life.

The necessity as well as the propriety for action in this direction will appear from the following details. For convenience they are grouped under two heads: "The Restrictions of Religious Work," and "The Rights of Missionaries in Turkey."

## I.

### THE RESTRICTIONS OF RELIGIOUS WORK.

#### A. RESTRICTIONS ON THE CIRCULATION OF BOOKS.

1. In November, 1890, two boxes of books destined to the city of Bitlis were detained "for examination" by the authorities at Erzroum while in transit through that city. They were released, in part, six months later. The books were chiefly Sunday-school lesson books for Bible study, published at the expense of the Religious Tract Society, London, by the American Mission; they were all officially authorized, and the boxes containing them were sealed with the leaden seal of the Constantinople Custom House to indicate that examination had been made.

2. In 1890 and 1891 the authorities at Erzroum confiscated about 500 volumes of officially authorized books, consisting chiefly of the Church Hymnal and the Bible Dictionary, in Armenian.

3. In December, 1889, a travelling salesman of Bibles and other authorized books, issued by the American Press at Beyrout, was arrested at Dere Zor, in Mesopotamia. Seventy-nine copies of the Bible or its parts, and 179 volumes of other authorized books, were confiscated and publicly burned as "injurious."

4. On the 22nd of January, 1890, six copies of the Bible Dictionary, and 54 copies of the Church Hymnal in Armenian, were seized at the Custom House at Galata "for examination," although officially authorized for publication. On the 7th of February in the same year, 50 copies of the Church Hymnal were taken from boxes passing through this

Custom House *en route* to Teheran, Persia, a place over shipments to which the Turkish Government has no jurisdiction. On the 18th and 25th of March in the same year, the same officials seized 140 Scriptures, or parts of Scriptures, 15 Bible Dictionaries, and 255 copies of the Hymnal, from boxes destined to different points in Asiatic Turkey. All of these books, although admittedly authorized for publication, were retained "for examination" more than eighteen months.

5. In March, 1889, a Colporteur selling Bibles in the province of Angora, was arrested, his books seized, and with himself sent to the capital of the province, where he was compelled to wait until orders to release these authorized books could be obtained from Constantinople.

6. In April, 1889, a Colporteur selling Bibles and other authorized books in the province of Aleppo, was arrested, and his books seized, he obtaining release only through Consular interference to demand respect for the authorization of the books.

7. In July, 1889, a Colporteur selling Bibles and other authorized books in the town of Alacham, district of Janik, was compelled by the authorities to discontinue his sales.

8. In October, 1889, the authorities at Erzroum seized a quantity of Bibles while in transit to the Bible Society's depots in the interior of the country, and retained them, notwithstanding the official authorization.

9. In October, 1889, the authorities at Salonica obliged a Colporteur to surrender his officially authorized books in order that the provincial Censor might review the judgment of his superiors on their innocuousness. The books, having been released after a week's detention, were offered for sale, upon which the Colporteur was again arrested, and his books once more seized. They were not returned to him for several days.

10. In February, 1890, a Colporteur was arrested in the province of Sivas, and his authorized books were seized. Having been at last released, three weeks later he was again arrested in a neighbouring district, of which the authorities preferred not to recognise the official authorization of the books, nor the second authorization of the Censor of the first district. He was sent three days' journey under guard, as if guilty of selling "injurious" books, and was finally released on bail.

11. In March, 1890, two Colporteurs were arrested in the province of Salonica, and their books seized, although authorized for publication, on the pretence that the provincial authorities alone are competent to authorize books for sale in the province.

12. In July, 1890, the book depôt of the Bible and Missionary Societies in Marash was closed, and a large number of authorized books were seized by the authorities. At the same time the travelling agent of the American Bible Society was arrested, and his books seized. He was released only on promising not to take the journey to sell Bibles, which he had contemplated.

13. In November, 1890, a Bible Society Colporteur in the province of Broosa was arrested and detained three weeks, on pretence that his licence was not sufficient; a pretence which was finally set aside by the Sublime Porte.

14. In the same month another Colporteur was arrested, and imprisoned at a town in the province of Adrianople, although his books were all published under official authorization. Having been sent as a culprit under guard to Adrianople, he was there released.

15. In 1890 and 1891 the authorities at Salonica mutilated by tearing out leaves the Bible Dictionary in Bulgarian, authorized by the Ministry of Public Instruction.

16. In February, 1891, the authorities of Monastir refused to allow the circulation of authorized books except as the provincial censor might see fit to permit.

17. In 1890 and 1891, the authorities of Monastir notified the Colporteurs of the British and Foreign Bible Society, and the American Bible Society, that they may sell books in places named in advance only. A list of places having been made out, where the Colporteurs expected to sell books, the Colporteurs were forbidden to visit several of these places.

18. In March, 1891, the authorities at Alacham, district of Janik, forbade the sale of the Bible in that place, although authorized for publication, and arrested the bookseller, sending his books under guard to Samsoun. He himself was imprisoned as a criminal for some time. His books were detained for six months; some of these Bibles are still in custody, although others were released.

19. In June, 1891, a Bible Colporteur was arrested in the province of Erzroum, and imprisoned 12 days "for selling injurious books." His Bibles, authorized for publication, were seized and held for six weeks.

20. In August, 1891, a Colporteur in the province of Adrianople, was deprived of his books, all being duly authorized, which were held "for examination" during several days.

21. In November, 1891, another Colporteur in the province of Adrianople, was deprived of his books which have not yet been restored to him. All were authorized for publication.



22. In November, 1891, the authorities of Trebizond prohibited the Colporteurs of the American Bible Society from selling Bibles in the villages of the province, or in the streets of the city.

23. In November, 1891, the authorities at Samsoun prohibited sales by Colporteurs in that place and in the surrounding villages.

24. In November, 1891, the authorities at Adana arrested the Superintendent of Sales of the American Bible Society while travelling to sell authorized books. At the same time 66 Bibles were seized from the book shop in Adana.

25. In November, 1891, a Bible Colporteur was arrested, and his books seized at Geordes. He is still held on bail while the authorities are examining the Bibles to see if they are "injurious."

26. In September, 1891, the authorities at Erzroom seized from boxes in transit through that city, destined to Bitlis, 151 volumes of authorized books.

27. In December, 1891, the authorities at Adana informed the American Bible Society's agent there that they will no longer recognise the authorization for publication as sufficient, but must decide for themselves what books are injurious.

28. In the course of 1891 the Ministry of Public Instruction at Constantinople has forbidden the publication of the Scriptures in the Albanian language, stopping this enterprise of the British and Foreign Bible Society, although the Bible has been authorized to be printed in all languages in Turkey.

29. In December, 1891, the authorities of Erzroom detained the Turkish Lexicon of Sir James Redhouse, published by the American Mission at Constantinople with the authorization of the Ministry of Public Instruction. After holding the book for two weeks they defaced it by blotting out with ink the Turkish word signifying Armenia.

30. In November, 1891, the authorities at Dede Aghaj, near the Dardanelles, seized a Bible from the hands of a traveller, notwithstanding the record of official authorization. They sent the volume "for examination" to Adrianople, and gave the owner the choice between losing the book entirely, waiting a week or two for a verdict from the Governor-General, or going himself to Adrianople (100 miles distant) whence he had just come with the book. The practice of seizing books from the hands of travellers is of almost daily occurrence, in many places the owner of the book being held under bail until a judgment can be had from the capital of the province, whether the book is a fit one for him to read.

The frequency of these interferences with a lawful trade of more than sixty years standing, is sometimes explained by small officials who declare their opinion that all Christian books are dangerous. The following translation of the project of law relating to the Colportage of authorized books, which is now under consideration of the Sublime Porte, offers much ground for such an opinion. Art. III. makes the licence to sell books, unlike that for any other trade, obtainable only by petition to the highest authority of the province. Moreover, it provides that a foreigner must give up his national rights before he can engage in such a trade. Art. VI. makes it perilous for anyone to offer books for sale on faith of the official authorization, for it permits officials to punish men for selling books which the officials deem injurious, without regard to the authorization. Art. IX., by giving all officials the right to prohibit book sales in their districts without assigned reason, cannot but suggest to the official that there must be something about the use of books which is inherently dangerous.

The proposed law offers to the Societies, which have invested large capital in the lawful business of publishing the books, ground for the strongest protests against such needless precautions to hamper the sales of works, of whose innocuous character the Government satisfies itself before authorization to publish.

### 31.—TRANSLATION OF THE PROJECTED LAW ON BOOK COLPORTAGE.

“Art. I. Those who sell in the streets or other places books or tracts of any description, or pictures or photographs, or any printed or written papers, excepting newspapers, by carrying them or placing them on some means of conveyance, or by spreading them out on temporary exhibition, are called book-hawkers (Colporteurs).

“Art. II. Book-hawkers are required to obtain a licence, in the capital from the Prefecture of the city, and in the provinces from the Municipality.

“Art. III. In order to obtain a licence, those who wish to become book-hawkers are required to draw up a petition containing name, title or profession, age, residence, nationality, and the names of the places where it is proposed to carry about (books), as well as the promise not to sell books, tracts or other papers or pictures or photographs which are opposed to the public peace, to morals, or to the religious sects. To this is to be attached a testimonial from some honourable quarter as to the good repute of the applicant. This petition is to be presented in Constantinople or its dependencies to the Prefect of the city, and in the provinces to the Governor-General of the Vilayet; or, in those districts which are separately administered, to the Governor of the District. In case the petitioner is a foreigner, he is required to add to his petition and his testimonial a bond certified by the Embassy of the Government of his allegiance, whereby he agrees to be treated as an Ottoman subject.

“Art. IV. These who have not entirely fulfilled the conditions laid down in Art. III. will not be given licences for Colportage.

“Art. V. If Colporteurs shall call out the books which they sell by any words, aside from the title, which suggest the contents of the books, their licences are to be given up, and they themselves are to be fined in accordance with Art. 254 of the Penal Code.

“Art VI. Book-hawkers who knowingly sell any kind of pernicious or immoral books, tracts, pictures, photographs, or other papers, either openly or secretly, are regarded as accessories in crime with the authors or printers, and besides suffering the treatment prescribed by law, they will be restrained from exercising their calling for from one to three months.

“Art. VII. The force of the licence is limited to the time specified in it, and if the books and tracts relate to religious matters they are not to be sold in the vicinity of any place of worship.

“Art. VIII. Those who sell books, tracts, pictures, photographs, or other papers printed or prepared without permission, or imported from abroad, and those who engage in book-hawking without obtaining an official licence, are fined from three to ten Turkish pounds.

“Art. IX. It is in the hands of the Government to prevent the purchase and sale of books, tracts, and other papers, whose printing and publication rests on an official authorization, when their circulation in some places is thought

to be harmful for the time being. Booksellers selling such books within the prohibited districts give up their licence, and are punished in conformity with Art. VIII.

“Art. X. The term of validity of the licence and the course to be pursued in regard to its being limited to the owner, conforms to the system in vogue with regard to trade licenses.

“Art. XI. Book-hawkers are subjected to the inspection of the officers of the Ministry of Public Instruction, of the Municipality and of the police.

“Art. XII. The Ministry of the Interior and the Ministry of Public Instruction are charged with the execution of this law.”

#### B.—RESTRICTIONS ON THE EXERCISE OF THE MISSIONARY PROFESSION.

1. *The following is a translation of the essential parts of a Note communicating to the Foreign Diplomatic representatives in Constantinople the decree in reference to the “transformation” of dwelling-houses into “churches or schools.” The Note is dated at the Ministry of Foreign Affairs, Aug. 17, 1891.*

“It occurs sometimes that Missionaries or *Religieux* transform in an irregular manner into churches or schools, buildings which they construct or buy as private houses. In order to stop this abuse it has been decided that hereafter the buildings which have undergone such a transformation without authorization by Imperial Firman, will be restored to their primitive purpose. Instructions in this sense having been given to the competent authorities, the Minister of Foreign Affairs begs . . . . to be kind enough on its part to inform those who are concerned.”

2. *The following is a translation of an order sent early in 1891 by the Sublime Porte to the Governors of Provinces upon this subject:—*

“While it is prohibited to construct such establishments as churches and schools without superior authority, it has been the custom in many places to establish such institutions and afterwards to ask the Imperial Government to kindly grant permits for them, and this privilege has been put to a bad use. Since the prohibition is unquestioned, and the necessity for enforcing it is evident, by decision of the Council of State, approved by decree of His Imperial Majesty, hereafter, any official who allows the making of churches and schools, and such like, without permission, will be brought to judgment.”

Neither of these two documents shew precisely what is the object aimed at.\* The natural answer of a Missionary to a charge of having illegally transformed his house into a church or school, is that it has undergone no such transformation, and pays as a dwelling-house the taxes laid upon it. But the average provincial official, informed that he is to be brought to judgment if he allows an undefined *something* in regard to schools and churches, deems it safest to stop Divine worship and close schools held in buildings which have not an Imperial Firman. In this sense, it has been learned, the decree is interpreted by many officials in Government Bureaux in Constantinople. Interpreted in this way, the order implies the prohibition of any new Missionary operations in Turkey, and perhaps even the closing of long-established undertakings, unless the Missionary can induce the Sultan to protect him by a Firman.

3. *The following are instances where this interpretation has been given to this decree by provincial officials:—*

(a.) The Governor-General of Van having closed an American mission-school at the village of Agantz, was directed to allow it to be reopened under the terms of the agreement by which American schools of long standing are not to be closed on the sole ground of a lack of a formal permit. On the appearance of the above order the Governor-General promptly closed the school again, declaring the meaning of the order to be that no Christian school in the smallest village can be carried on without special Imperial Firman.

(b.) In October, 1891, the Governor-General of Adana notified the American Missionaries, in that province, that all of their schools will be closed, unless, within three months, they obtain an Imperial Firman authorizing the continuance of each one.

(c.) About the same time the authorities in Antioch served a notice of similar tenor upon the Missionaries of the Irish Presbyterian Church in that city.

(d.) In August of 1891, the Governor of Herek, in the province of Sivas, closed and sealed up the Protestant chapel in that place, and forbade meeting for worship in any other room, saying, "Any and every place where Christians meet for

---

\* See, however, Postscript on page 19.

prayer is a church, and must have an Imperial Firman before worship can be held.”

(e.) An American Missionary at Bourdour, in the province of Iconium, bought a piece of land, and, obtaining the usual municipal permit, commenced to build himself a house. In October, 1891, just as the roof was about to be tiled, the Governor of the district stopped the work, and refused to allow the roof to be completed unless the owner would sign a bond to the effect that Divine worship should not be stately held in the building, nor a school opened there.

These examples suffice to show the danger threatening all Missionary institutions in Turkey, if the interpretation of these officials is to become general. In many towns are temporary residents in small numbers who desire to meet for worship. In others, the native Protestant Community is too poor to build church or school-house. Whether Missionaries would offer to such a place of meeting, or whether the people would meet for prayer in one of their own houses, according to the interpretation put upon this decree, they may not meet anywhere unless they can devote property to the construction of a church and have it set apart by Firman.

But if worship in places which have not a Firman is to be prohibited, perhaps it may be supposed that a Firman can be easily obtained. On the contrary, if a Missionary applies for a Firman he is often denied it on the ground that there are none of his nation living in the place where he would build a church or school. If a small group of native Protestants ask it, they are in a fair way to be told that being few in number they do not need a church or school. In the most favorable circumstances a Firman for a Christian church or school in Turkey cannot be expected to issue in less time than one year from the date of application.

4. *The following are the ordinary conditions required by Turkish regulations to be fulfilled before a Firman can be issued for a Christian Church or school building:—*

I. The owner of the property must consent to dedicate it inalienably to the purpose specified.

II. The land must be free from Mortmain lien (*vakouf*) to any Mohammedan sanctuary, or, in view of the rarity in cities of unencumbered land, the lien must be transformed into a perpetual ground-rent of one per cent. per annum of the actual value of the land and its buildings. This transformation into ground-rent requires a special and separate authorization from the Sultan.

III. The parties applying for church or school must show that they have a proper number of families living in the district.

IV. The parties applying must show that they have money to build, and must explain how they became possessed of this money.

V. The plan of the building must be approved by the Municipality.

VI. An official plan of the land and its surroundings must be made by the local city engineers to go with the application.

VII. The application for the Firman must be approved in writing by the following :—

(a.) The neighbours of all sects.

(b.) The nearest Muslim notables.

(c.) The Municipality, which must also certify that the site is not in a Mohammedan quarter, and is not "near" a mosque.

(d.) The Governor of the Province and his Council.

(e.) The Minister of the Interior (provisionally).

(f.) The Grand Vezir (provisionally).

(g.) The Court of Supervision of Mortmain Trusts, which has to give judgment in regular form in favour of the arrangement proposed.

(h.) The Minister of the *Evkaf* (Mortmain Trusts) and his Council.

(j.) If the application is for a school, the Minister of Public Instruction and his Council. If it is for a church, the Minister of Justice and Public Worship and his Council.

(k.) The Grand Vezir (again provisionally).

(l.) The Council of State.

(m.) The Council of Ministers.

(n.) His Imperial Majesty.

Failure to secure the approval of any one of the above series stops all proceedings, save for such as have direct access to the ear of the Sovereign. A single notable in the town where the church or school is to be built, can often prevent its construction by a black-ball vote. The application of the Armenian Protestants

of Constantinople for a Firman to build a church has been detained ten years in its earliest stages—by certain local men of influence, who wrongly certify, now that it is in a Mohammedan quarter, now that it is “near” a Mosque, and now that there are no Protestants in the quarter where 40 or 50 Protestant families are almost heart-broken over the opposition to their having a Church.

Enough has been said to show that application for an Imperial Firman does not offer a means of escape from the hardships of a decree understood to mean that Missionaries may not exercise their profession in the houses which they inhabit.

---

## II.

### THE RIGHTS OF MISSIONARIES IN TURKEY.

#### A.—THE RIGHT TO CIRCULATE BOOKS.

No argument is required to show that after the sovereign right of the Ruler of the Empire to decide what may and what may not be published in his domains has been exercised, and respect for the laws of religious liberty has led to the issue of permits to print the Bible and other religious books, justice requires that this authorization should not be nullified by restrictive orders given to the officials who supervise the operations of the book agents. After a Society established in Turkey has incurred the expense of printing a book on faith of the permit to print it, the principles of the Commercial Treaties ought to protect the Society in its freedom to sell its ware under the authorization which has made them lawful merchandise. Reference to the list given above of expensive and vexatious interferences in the book trade of the Societies, will sufficiently show the bearing of this remark. It is worthy of note, however, that the perpetual examinations and re-examinations of authorized and well-known books, which are a chief obstacle to success in the book trade in Turkey are contrary to



law. The following decree, exempting authorized books from detention for examination, is published in the official collection of the laws of the Ottoman Empire (Dustur):—

“Although it was formerly ordered that books published in the Empire, or imported from abroad, should be examined by Custom House officials, and those deemed injurious seized, yet, since the treatment like those published abroad, of books published within the Empire, and transported from one place to another in Turkey, has been found to hinder the desired development of the art of printing, and since no books can be published in the Empire without first obtaining a permit for the same, after examination of their contents, the fact that books have been published by permission will be regarded as sufficient, only books imported from abroad being examined at the Custom House.”—5 *Sefer*, 1293 (1876).

#### B.—THE GENERAL RIGHT OF MISSIONARIES TO EXERCISE THEIR PROFESSION IN TURKEY.

The following documents show that Missionaries have a right, fortified by what amounts to an international agreement, to exercise freely their profession in the Turkish Empire in places which they inhabit or control.

##### 1. *Translation of an Extract from the French Capitulations of 1740.*

“Art. 82. . . . . The Bishops and members of the religious orders under the French Emperor who are in my Empire, shall be protected so long as they keep within the limits of their calling, and no one shall prevent them from exercising their rights according to their custom, in the churches which are in their hands, as well as in the other places which they inhabit, and when our tributary (non-Muslim) subjects and the French go and come between their respective residences for sales, purchases or other business, they shall not be molested, contrary to law, on account of these visits. . . . .”

##### 2. *Extract from the British Capitulation of 1809.*

“Art. 18. That all capitulations and privileges granted to the Venetian, French, and other princes who are in amity with the Sublime Porte, having been in like manner through

favor granted to the English by virtue of our special command, the same shall be always observed according to the form and tenor thereof, so that no one in the future do presume to violate the same or act in contravention thereof."

3. *Extract from the Treaty of Berlin, 1878.*

"Art. 62. . . . The freedom and outward exercise of all forms of worship are assured to all, and no hinderance shall be offered either to the hierarchical organisation of the various communions, or their relations to their spiritual chiefs.

"Ecclesiastics, pilgrims and monks of all nationalities travelling in Turkey in Europe or in Turkey in Asia, shall enjoy the same rights, advantages and privileges.

"The right of official protection by the Diplomatic and Consular Agents of the Powers is recognised, both as regards the above-mentioned persons and their religious, charitable and other establishments in the holy places and elsewhere."

4. *The attitude of the United States on this subject.*

This is shown by the following extracts from a despatch of Mr. Bayard, Secretary of State of the United States of America, to Mr. Straus, U.S. Minister at Constantinople, dated April 20, 1887, and published in the volume for 1887 of "The Foreign Relations of the United States":—

" . . . . The construction given by Turkey to these treaties, and especially to the capitulations to Great Britain, quoted above is evidenced by her continued protection of the American Missions in Turkey, with their hospitals and schools, in which Turkish patients are received and Turkish children instructed . . . . The protection by Turkey of the schools established by other religious communions on Turkish soil, a protection which has existed from a time coincident with the establishment of such schools, shows that Turkey has regarded them as among the incidents of the territorial rights assigned by the capitulations to those religious communions. We have, therefore, in this protection not only a contemporaneous construction of the Turkish capitulations, treaties, and edicts, but a construction so continuous that it has the force of settled law . . . .

"From what has been said it will be seen, therefore, that the right of Protestant citizens of the United States to conduct their various missions, chapels, hospitals, and schools, in the way they have been heretofore conducted, rests on the privileges of extra-territoriality granted to Christian foreigners in Turkey, as expanded in the present case by usage established

in Turkey so as to enable persons of Turkish nationality to be received in such hospitals and schools.

“So far as concerns the right of Americans, whatever be their religious faith, to protection in the exercise of that faith, the right rests on the concessions of extra-territoriality above stated. So far as it concerns their right to receive in their hospitals and schools (otherwise than as servants) persons of Turkish nationality, it rests on usage amounting from duration, and the incidents assigned to it by law, to a Charter.”

5. The conformity of this view with that of the Ottoman Government in the past as to the right of Missionaries freely to exercise their profession in Turkey, is seen from the following:—

In 1867, Fuad Pasha, then Minister of Foreign Affairs, sent to the Turkish representatives in Europe a circular on the progress made by the Ottoman Government in giving effect to the Hatti Humayoun of 1856. The climax of his claim in regard to the completeness of religious liberty in Turkey, is in these pregnant words:—

“Not only no Christian or other non-Muslim is or has been constrained to accept Islamism, but the notion of Mohammedan proselytism is unknown in the Ottoman Empire, so that it may be claimed with truth, in respect to religious propaganda, that none exists in Turkey save that which the various Christian sects carry on with a freedom which has no limits but the absolute necessities of public order.”

6. Note on the usage of the past in regard to the freedom of Missionaries to preach and to teach in Turkey:—

“Usage alone establishes a right, but it also serves to show the interpretation put upon treaties in cases where a new interpretation is proposed.”

(a.) The usage of the past shows that the Ottoman Government has hitherto interpreted the treaties as conferring upon Missionaries the right of holding religious worship according to the custom of their communion in their private houses. During sixty years American Missionaries have enjoyed this right unquestioned in all parts of Turkey. It has always been conceded that they are entitled to enjoy the rights conferred on the French clergy by the Treaty of 1740 and hence that no

Ottoman official may call in question the act of the Missionary in holding Divine worship in houses which he owns or controls, or in admitting to such worship such of the people of the country as choose to attend.

(b.) The usage of the past shows that the Turkish Government has formerly and continuously interpreted the capitulations as conferring on Missionaries the right to open and carry on schools. It has not only not interfered with such schools in their establishment and continuance to the present period, but it has repeatedly intervened to protect them against unlawful aggression on the part of ill-disposed persons. Moreover, in the Decree of 1864 concerning the Custom House franchise accorded to religious bodies and their establishments of benevolence, the Ottoman Government has made formal definition of what these establishments are understood to comprise. It recites for the information of all concerned (Art 3), that "Since, to the convents named in Art. 2. (*i.e.*, of all religious orders in Turkey) there are or may be attached, either in whole or in part, seminaries, and establishments or works of benevolence, such as hospitals, dispensaries for the care of needy and indigent sick, orphanages, *free boarding and day schools* for the instruction of poor children, and *hospices*, the Custom House will accord to these seminaries, and to each of these works of benevolence, the annual allowance of franchise, which will be distinct, be it well understood, from that given to the persons belonging to the convent."

There is no hint here of authorizations or Firmans for these schools, and at the time of the issue of this decree the demand for such had never been made. The decree provides that new schools are entered on the list for enjoyment of the franchise upon a Consular certificate to the fact of their existence. And to-day the Consular certificate is still the document which compels the Administration of the Custom Houses to enter new schools upon the free list. This shows conclusively that Missionaries were held, as religious bodies in Turkey have always been held, to be by reason of their religious vocation engaged in teaching the young in schools forming a part of the establishments where they are free to exercise their profession.

But no room remains for denial of the interpretation to be put upon the usage of the past, in respect to the liberty to establish schools, after perusal of the following:—

7. *Extract from the Hatti Humayoun, noted in the Treaty of Paris as an obligation voluntarily assumed by Turkey toward all of the powers.*

“Moreover, each Community is authorized (Turkish *mezun*) to establish its own schools of science, of art, and of industry, only the method of instruction and the choice of teachers in this class of Public Schools being under the supervision and inspection of a mixed Council of Instruction, whose members will be appointed by ourself.”

The conclusion from the examination of these documents can hardly be other than that the right of Missionaries to exercise their profession in Turkey is incontestable. In fact, every examination of the subject only emphasizes the greatness of the innovation which proposes that the Missionary may neither hold worship nor open schools until he has fulfilled the cumbersome formalities connected with securing a Firman of authorization from the Sovereign himself.

---

#### POSTSCRIPT.

Since the above was in type the following order, issued by the Sublime Porte explains fully the attitude toward freedom of worship and freedom of education, which has been adopted by the Ottoman Government.

*Translation of General Order of January, 1892.*

“The prohibition against founding or opening, in the Ottoman Empire, schools or places of worship without obtaining official permission is reiterated. Moreover, peremptory instructions should be given to those concerned, that in respect to schools and places of worship, which have been opened without official permission, it will be necessary for them, within

a period fixed according to the locality, to obtain, by the usual method, permits for these also, and, further, that those schools and places of worship which do not obtain permits will be closed at the expiration of the specified time. It must also be made known to them that those who found schools or places of worship without permission will be treated according to provisions of Art. 129 of the Law of Public Instruction, and to the present edict. The decision upon these points of the High Council of Ministers having received by Iradé the sanction of His Imperial Majesty, the orders for its execution have been given."



From the "Home of the Bible," by Marion Harland. Address Historical Publishing Co., Philadelphia, Pa.—"America's Greatest Publishing House."  
AGENTS WANTED. TERMS FREE FOR THE ASKING.

# The Story of Armenia

## The Christian People of Ancient Eden and Their Persecution by the Moslems.

### ARMENIA AND ITS PEOPLE.

**S**INCE the foregoing pages were written, and after Marion Harland's return from Bible lands, Asia Minor, Syria and Turkish territory in both Europe and Asia generally have been the scenes of events of a most startling character. Above all others, Armenia, the ancient Eden, and the seat of what is probably the oldest known form of Christian belief, has been visited by persecution and massacres of such appalling proportions and frightful inhumanity as to recall the early Christian sufferings under the Roman rule, when multitudes perished in a single day. Rome's enormities, however, have been rivaled if not eclipsed by the horrible outrages

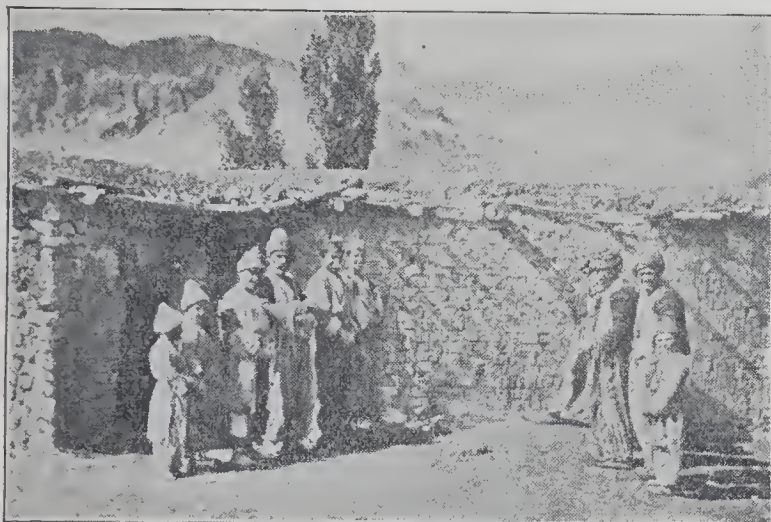


THE DARDANELLES.

recently perpetrated by the Ottoman power in the plains, and on the valleys and hillsides of Armenia, where nearly one hundred thousand men, women and children of the Christian faith have been slain in cold blood—many with the most dreadful tortures, and from three to four hundred thousand others rendered destitute and utterly helpless. Furthermore, this gigantic holocaust, with all its attendant horrors of flame, rapine and violation, has continued unchecked, under the very

eyes of the so-called civilized powers of Christian Europe. Whatever pangs of conscience may have assailed individuals or communities after each successive outrage, it stands as a record of shame that, in an enlightened age, no step was taken by a single government to arrest the slaughter of the helpless Christians of Armenia, or to stay the hand of that nineteenth century Nero, Sultan Abdul Hamid, from his sworn purpose of exterminating the Armenian people and thereby ending forever the much-vexed Armenian Question.

Turkish Armenia, the northwest division of Kurdistan, is a great plateau of nearly sixty thousand square miles, bounded on the north by the Russian frontier, by Persia on the east, the plains of Mesopotamia on the west, and Asia Minor on the south. There are in all, at the present time, about four million Armenians on the globe, of whom little more than half are in Turkey, and the rest in Russia,



A KURDISH HOUSE AND ITS INMATES.

Persia, other Asiatic countries, Europe and America. In Armenia—the name and geographical existence of which are not recognized in Turkey—there are probably six hundred and fifty thousand native Armenians, or one-fourth of the whole number that are scattered throughout the Porte's dominions. The climate is temperate and

bracing. Facilities for travel and transportation are exceedingly meagre, and all the methods employed by the natives are unusually primitive. "Valis," or municipal governors, are appointed by the government at Constantinople to administer the laws, and none but Moslems hold official positions. Among the population are found many races, including Turks, Kurds, Russians, Circassians, and Jews, besides native Armenians. Fully one-half the people are Moham-medan.

The Kurds are tribal and lead a predatory life, dwelling in mountain villages over the entire region. Their number is uncertain, but it is estimated that in the districts of Erzerum, Van and Bitlis, there are not less than six hundred thousand. Some of these tribes are migratory, like the Bedouins of Syria. Almost all are warlike, and many have degenerated



into lawless brigandage. For centuries they have made serfs of the Christians, trampling them under foot at every opportunity, and extending to them no toleration whatsoever. These rude mountain Ishmaelites delight in bloodshed and pillage. A few years ago the Sultan, the better to control them, and with a view to securing for his army an element equal in ferocity and courage to the Russian Cossacks, organized the Kurds into a regular military body with the title of Hamidieh, thus honoring these rough-riding, robber warriors with his own royal name. Their spirit, like that of the wild Arab, the Cossack, or the North American Indian, is one that scarcely brooks the restraints of military discipline.

They are always formidably armed, and weapons in the hands of such war-loving races are an incentive to disturbance and outrage. They have long spread universal terror among the Armenians by their cruelty and frightful excesses, but it has been reserved for our own time to witness such an exhibition of barbarism on their part as has filled Europe and America with horror. The Turks, although more civilized, are only one degree less cruel and



BAKING CAKES IN ARMENIA.

inhuman than the Kurds. In marked contrast to Kurds and Turks alike, the Armenians are peace-loving, industrious, frugal and kindly. Their nation was converted to the Christian faith in the fourth century, and has remained true to that faith ever since. Their creed and forms of worship are those of the Orthodox Eastern Church; they believe in the Trinity, and although they cling to many of the ancient forms and symbols, they render no allegiance to Rome. Their native priests or clergy are an earnest, faithful class, and the people themselves hold to their simple faith with an intensity that equals the zeal of the Moslem in supporting Islam. This tenacity of creed, together with the fact that the

Armenians usually prosper everywhere, has been the means of stirring up bitter envy and religious hatred against this peaceable people.

Armenia is a lovely country. It was the first part of the globe to be settled by the human race after the flood, and Mount Ararat, where the ark rested, still rears its lofty crest, seventeen thousand feet in height, and overlooks the same landscape of valley, plain and mountain that greeted the eyes of Noah and his companions when they gazed upon the new-risen earth after the subsidence of the Deluge. In a thousand ways, it has a peculiar claim upon the interest and sympathy of the civilized world. Contemporary with the mighty empires of Assyria, Babylon and



MOUNT ARARAT AND "LITTLE ARARAT."

Persia, and still later with Rome, it was the birthplace of some of the grandest characters of ancient times. From the earliest days, the nation has worshiped the true God, even though surrounded by idolaters, and its men were famed for bravery and its women for beauty and chastity. Of Prince Ara, one of its rulers, it is related that when urged by the beautiful but licentious Queen Semiramis, of Babylon, to become her husband, he preferred to go to war and lose his life and kingdom, rather than desecrate the sanctity of the Armenian family by such an ungodly union with an idolatrous queen.

When Christianity dawned upon the earth, its teachers in the first century A. D. found a ready welcome in Armenia, where the Apostles Thaddeus and Bartholomew are said to have preached. Under King Durtad, in the year 302, the Armenians were the first people in the world to accept Christianity as a nation, and the Armenian Church, founded by Gregory, "The Illuminator," has held all the great cardinal truths of the Christian religion throughout the last sixteen centuries, and without a single schism or heresy, or any disrupting theological controversy. Its liturgy was taken from that of St. James of the Church of Jerusalem, and its form of government has been one steady, unchanging line of the Episcopacy, yet without ecclesiastical tyranny. Upon the same patriarchal throne at Etchmiadzin, near Erivan, in Russian Armenia, where once sat Gregory in 302 A. D., now sits the venerable Catholicos Mugaritch Khrimian, the spiritual father of the Armenian people, and well-beloved of all.

Mohammedan domination in Armenia dates from the Crusades. Having aided the warriors of the Cross on their outward progress, when the latter were rolled back, discomfited, by the Moslem power, the Armenians were made to feel the bitterness of a revenge such as only a Mohammedan horde could inflict. Their country was overrun and conquered, their property confiscated, even their beloved religion all but suppressed, and their people enslaved. Five centuries relaxed but did not unbind the Moslem bonds.

Through many generations these Armenian people have suffered oppression and outrage at Turkey's hands in unresisting silence. Extortions under the name of taxation, gross dishonesty by unpaid officials, and wholesale robbery by the Kurdish chiefs or Agas, together with restricted freedom of worship, and general persecution, made their position almost unbearable.

In 1878, the Berlin Treaty was concluded by the European powers, under which reforms were guaranteed by the Porte in Armenia, whose people were promised security against Kurdish extortions and attacks, and also the fullest religious liberty. Immediately after the Berlin Congress, a treaty of defence was entered into between Turkey and England, and the result has been that the promises made by the Porte to the Berlin Congress, like all others made by the same power, were ignored and broken at every opportunity. From that date, the



KURDISH ROBBERS DISGUISED AS SHEPHERDS.

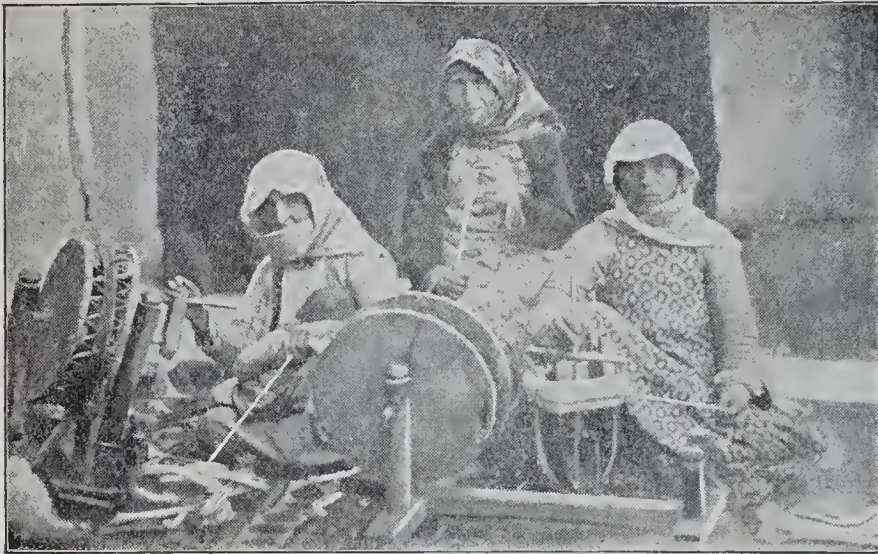
period of Armenia's worst sufferings was begun. The abuses to which it had before been subjected were now intensified tenfold. Armenians were robbed and beaten, and their stores and houses pillaged at will, their wives and daughters outraged, their cattle and crops carried off, and murder became the common pastime of the Christian-hating Turk. Mohammedan officials ruled in all places of authority, and the word of an Armenian was worthless in a court of justice when opposed to a Moslem. All the laws were distorted for the oppression and degradation of this wretched subject people. At last so loud did the cry of the oppressed become that it again reached the ears of Europe, and the Sultan, being warned, once more, promised to institute reforms in Armenia. He simultaneously registered a vow to exterminate the Armenian people, as subsequent events have shown.

Abdul Hamid's promised reform was inaugurated in September, 1894, by a gigantic and indescribably horrible massacre that has hardly a parallel in history. That it was perpetrated by the Hamidieh—the Sultan's own specially-named troops—is significant of the purpose for which they were organized. The massacre of Sassoon is believed, like all the other great massacres that followed, to have been inspired from the palace at Constantinople, and Zekki Pasha, who commanded on that infamous occasion, was afterward decorated by the Sultan, as were four Kurdish chiefs who had been specially savage and merciless while the carnage was in progress.

#### THE EDICT OF EXTERMINATION.

From time immemorial, the Armenians have been a rich source of revenue to their Moslem oppressors, who were free to rob, to torture and even to slay them at will. This was the inalienable privilege of the followers of Mohammed in dealing with the "infidel ghiaour." When Europe interfered, and especially when it became evident that such interference, if unchecked, might ultimately lead to the relaxation of Armenia's bonds and possibly even to absolute freedom, the Sublime Porte secretly promulgated a policy as bold and startling as it was inhuman. That policy, which is believed to be the outcome of Abdul Hamid's own brain, is one that stamps that monarch as the supreme savage of the century, and the whole Moslem power as a "barbarian camp," unfit to be tolerated amid civilized nations. Like all Mohammedans, Abdul Hamid's religion is his politics. He regards the life and property of his Christian subjects as his legitimate prey. They are so many dogs, to be whipped or even killed, as the emergency demands; and in the present instance, the Armenians were clearly liable to become a burdensome obstruction to Ottoman Government, and to the peace and serenity of the Sublime Porte. Their tax-paying and tribute-yielding capacity was diminishing, as their numbers and the sympathy of Europe increased. To a true Mussulman, the path of duty was clear. That their importance as a factor in

Turkish affairs might be minimized, they were to be led forth to the slaughter, as other peoples had been in other years, by faithful Sultans. And so the edict of extermination went out from Constantinople, an edict which sealed the fate not only of the people of Sassoon, but of the surplus Christian population of Armenia as a whole. Valis, military commanders and even subordinate officers, in all the principal events that followed, acted under orders from Constantinople. It was a program which, carried out to its fullest extent, contemplated the extinction of the Armenian race within Turkish territory, by the sword, by fire and by starvation. To the Moslem mind, trained to abhorrence of all other religions and urged even by the Koran itself to their subjugation, there was nothing repulsive



ARMENIAN GIRLS SPINNING.

in this, but rather the contrary. How this sanguinary policy was to be put into practice was soon after disclosed.

#### THE MASSACRE OF SASSOON.

Sassoon is a mountainous province in the southern part of the Armenian plateau, east of Lake Van. Inhabited by Armenians and Kurds, the former are greatly in the majority. There is, however, no intermingling of races. The Kurdish villages are scattered around, being chiefly on the edges of the plateau, while the Armenians dwell in the centre of the province. Industrious and frugal, the Armenians literally supported themselves and the Kurds, and besides paid taxes to the Turkish Government. Of all goods manufactured by the Armenians, the Kurds received their share, or *besh*, as they call it. Every spring, the chiefs or Aghas of the Kurdish tribes, came at the head of their men to collect the

tribute from the Armenian villages in sheep, mules, carpets, stockings and implements. The principal taxes which the Armenians pay to the government, are (1) the poll-tax, \$2.00 per head, including the new-born male baby; (2) tax on real estate; (3) *Khamtchoori*, namely, five piasters per head of sheep—one-eighth of the value of the sheep; (4) tithe of agricultural products. All these they had honestly paid, but the legitimate taxes had been multiplied tenfold by Kurdish exaction and by the extortions of the valis and minor Turkish officials, each of whom robbed the Armenians at every opportunity. In the Sassoon district, there



A REFUGEE FAMILY FROM SASSOON.

are three Kurdish tribes—the Khanuvdulik, the Busuktzik and the Ousvi—each claiming its own tribute. There are other tribes on the borders of Sassoon—the Pakrantzik, the Baduktzik, the Khiyantzik and the Belektzik, besides many other smaller “ashirets” and all demanded their share. The villages of the Talvoreeg district, richer than most others, paid tribute to seven tribes. Some of the other villages were visited by as many as ten. The wretched Armenians were stripped absolutely bare of everything worth possessing. In 1893, the impoverished Armenians decided to resist further robberies. Early in the spring of that year, the

Kurds came with demands more exorbitant than ever, the chiefs being escorted by a great number of armed men, but they were driven back by the brave villagers. This unsuccessful attack was a new revelation to the Porte. The cry of rebellion was raised and Sassoon was marked for the first act in the drama of Armenian extermination.

In August, 1894, Kurdish and Turkish troops came to Sassoon. The Kurds had been newly armed with Martini rifles. Zekki Pasha, who had come from Erzingan, read the Sultan's order for the attack, and then urged the soldiers to loyal obedience to their Imperial master. It is said that on the last day of August, the anniversary of Abdul Hamid's accession to the throne, the soldiers were specially urged to distinguish themselves in making it the day of greatest slaughter. On that day the commander wore the edict of the Sultan on his breast. Kurds began the butchery by attacking the sleeping villagers at night and slaying men, women and children. For twenty-three days this horrible work of slaughter lasted. No pen can adequately describe the diabolical ferocity of the prolonged massacre. Some of the Kurds afterward boasted of killing a hundred Christians apiece. At one village, Galogozan, many young men were tied hand and foot, laid in a row, covered with brushwood and burned alive. Others were seized and hacked to death piecemeal. At another village, a priest and several leading men were captured and promised release if they would tell where others had fled; and, after telling, all but the priest were killed. A chain was put around his neck and pulled from opposite sides until he was several times choked and revived, after which bayonets were planted upright and he was raised in the air and dropped upon them. The men of one village, when fleeing, took the women and children, some five hundred in number, and placed them in a ravine where soldiers found them and butchered them. Little children were cut in two and mutilated. Women were subjected to fearful agonies, ending in death. A newly wedded couple fled to a hilltop; soldiers followed and offered them their lives if they would accept Islam, but they preferred to die bravely professing Christ. On Mount Andoke, south of Moosh, about a thousand persons sought refuge. The Kurds attacked them, but for days were repulsed. Then Turkish soldiers directed the fire of their cannon on them. Finally the ammunition of the fugitives was exhausted, and the troops succeeded in reaching the summit unopposed and butchered them to a man. In the Talvoreeg district, several thousand Armenians were left in a small



A KURDISH CHIEF.

plain. When surrounded by Turks and Kurds they appealed to heaven for deliverance, but were quickly dispatched with rifles, bayonets and swords. The plain was a veritable shambles.

No accurate estimate of the number slain in the first massacre has been made. Forty villages were totally destroyed and the loss of life is believed to have been from ten to fifteen thousand. Efforts were made to conceal the real extent of the

carnage, but the "blood-bath of Sassoon" has now passed into history and cannot be forgotten.

Some of the incidents connected with this widespread slaughter in the Talvooreg district, between Moosh and Diarbekr, were of a nature to strike the civilized world with horror. It is said that no respect was shown to age or sex; men, women and infants were treated alike; the women being subjected to greater outrage before being slain. In one place, about two hundred



ARMENIANS KILLED IN THE  
STREETS.

weeping women knelt before the Turkish commander, pleading for life, but the brutal officer ordered them to be served like the others. One letter describing the massacre said: "Some sixty

young brides and other attractive girls were crowded into a little church where, after being assaulted, they were slaughtered and a stream of human blood flowed from the church door." To some women in one village the proposition was made that they might be spared, if they denied their faith. "Why should we deny Christ?" they said, and pointing to the dead bodies of their husbands and brothers before them, they nobly answered, "We are no better than they; kill us too"—and so they died. A priest was taken to the roof of his church and hacked to pieces; young



men were placed among wood saturated with kerosene and set on fire. After the massacre, and when the terrified survivors had fled, there was general looting by the Hamidieh Kurds. They stripped the houses bare, then piled the dead into them and fired the whole, intending, as far as possible, to cover up the evidences of their dreadful crime.

So great was the indignation in Europe over the Sassoon slaughter, that a Consular Commission of Inquiry was demanded for the purpose of investigation. After a long investigation, a report was made which was only a partial confirmation of the truth. From the outset everything was against the Commission, and especially against the efforts of the European delegates. In Van, Bitlis and elsewhere, witnesses were arrested and intimidated by the government.

Comparative order prevailed for a time during the period of the Commission's sitting, but it was a delusive calm. Its work completed (early in 1895), promises of new administrative reforms were made by the Porte, but almost as soon as the field was again clear, the massacres recommenced with redoubled vigor. The Kurdish Hamidieh were again brought into requisition, and the Mohammedan populace in all the large cities of Asia Minor were deliberately inflamed against the Armenians by circulating lying rumors of intended attacks on the mosques. Soon there was an outbreak at Constantinople in which nearly two hundred Armenians were killed by the "Softas," or Mohammedan students, and the police. This was followed by a terrific outburst of fanaticism all over the Sultan's empire, and by such scenes of massacre as have not been paralleled since mediæval times. Throughout all the vilayets of Armenia ran the red tide of murder. Hundreds of villages were swept away, and their inhabitants either slain or exiled. In this work of destruction the Kurds played the most prominent part, but soldiers and Turkish civilians did their full share. The object was to destroy everything so effectually that the Armenians would have no means of living, and would have to choose between death and Islam. Their cattle and all movable goods were carried off, and everything else destroyed. In some villages even the clothing was taken from the backs of the wearers, and they were left literally naked. Abdul Hamid's government was completing its diabolical work by reducing the population and then confiscating property under the pretended forms of martial law, and by forcing the starving Armenians to apostatize to save their lives. In some places the poor wretches yielded to the pressure, but the greater number held out staunchly for their faith, many dying rather than surrender their Christianity.

#### THE LATER MASSACRES.

In the absence of accurate data it is, of course, impossible to give a reliable estimate of the multitudes of Christian Armenians who perished in the great

slaughter that followed Sassoon. The figures given below are approximate, and as they are compiled from Turkish sources, may be regarded as rather under than above the mark. According to Turkish calculations, the number of those who were in a condition of starvation in February, 1896, was one-half the agricultural population of the vilayets (or districts governed by a Vali or Pasha) of Anatolia, (the Turkish name for Armenia) being about 275,000 souls, of whom two-thirds were women and children. The figures below present a conservative view of the results of the Sultan's policy of extermination during the first sixteen months:

Name of Town.	Date of Massacre.	No. Killed.	By Whom Done.
Sassoon, . . . . .	Aug.-Sept.,	10,000	Kurds and Turks.
Constantinople, . . . . .	September 30,	172	Police and Softas.
Ak-Hissar, . . . . .	October 9,	45	Moslem villagers.
Trebizond, . . . . .	October 8,	1,100	Soldiers, Lazes, Turks.
Baiburt, . . . . .	October 13,	1,000	Lazes and Turks.
Gumushane, . . . . .	October 11,	550	
Erzingjan, . . . . .	October 21,	1,900	Soldiers and Turks.
Bitlis, . . . . .	October 25,	1,200	Soldiers, Kurds and Turks.
Harpoot, . . . . .	November 11,	1,000	Soldiers, Kurds and Turks.
Sivas, . . . . .	November 12,	1,200	Soldiers and Turks.
Palu, . . . . .	October 25,	1,200	Soldiers, Kurds and Turks.
Diarbekr, . . . . .	October 25,	2,500	Soldiers, Kurds and Turks.
Albistan, . . . . .	October	300	
Erzeroum, . . . . .	October 30,	1,200	Soldiers and Turks.
Ourfa, . . . . .	November 3,	400	
Kara-Hissar, . . . . .	October 25,	500	Circassians and Turks.
Malatia, . . . . .	November 6,	250	
Marash, . . . . .	November 18,	1,000	Soldiers and Turks.
Aintab, . . . . .	November 15,	. .	No details.
Gurun, . . . . .	November 10,	3,000	Kurds and Turks.
Arabkir, . . . . .	November 6,	2,000	Kurds and Turks.
Argana, . . . . .	. . . . .	. .	No details.
Severek, . . . . .	. . . . .	. .	No details.
Tokat, . . . . .	. . . . .	. .	No details.
Amasia, . . . . .	. . . . .	. .	No details.
Marsovan, . . . . .	November 15,	125	Turks.
Kaesarea, . . . . .	November 30,	1,000	Circassians and Turks.
Gemerek, . . . . .	. . . . .	500	
Egin, . . . . .	. . . . .	. .	No details.
Zileh, . . . . .	. . . . .	. .	No details.
Sefert, . . . . .	. . . . .	. .	No details.
Khnous, . . . . .	. . . . .	300	
Boulinek, . . . . .	. . . . .	400	

The Turks estimated the "reductions" made by Abdul Hamid's slaughter policy as follows:

Armenian population in larger towns, . . . . .	177,700
Armenian population in villages, . . . . .	538,500
Number killed in towns (estimated), . . . . .	20,000
Number of Armenian villages (about), . . . . .	3,300
Number of villages destroyed (estimated), . . . . .	2,500
Number killed in villages, . . . . .	No accurate data.
Number reduced to starvation in towns (estimated), . . . . .	75,000
Number reduced to starvation in villages (estimated), . . . . .	360,000

That these figures fall far short of the actual result of this series of wholesale assassinations is not disputed. Consular officials, missionaries and the few correspondents unite in declaring that the total "reduction" of population by this

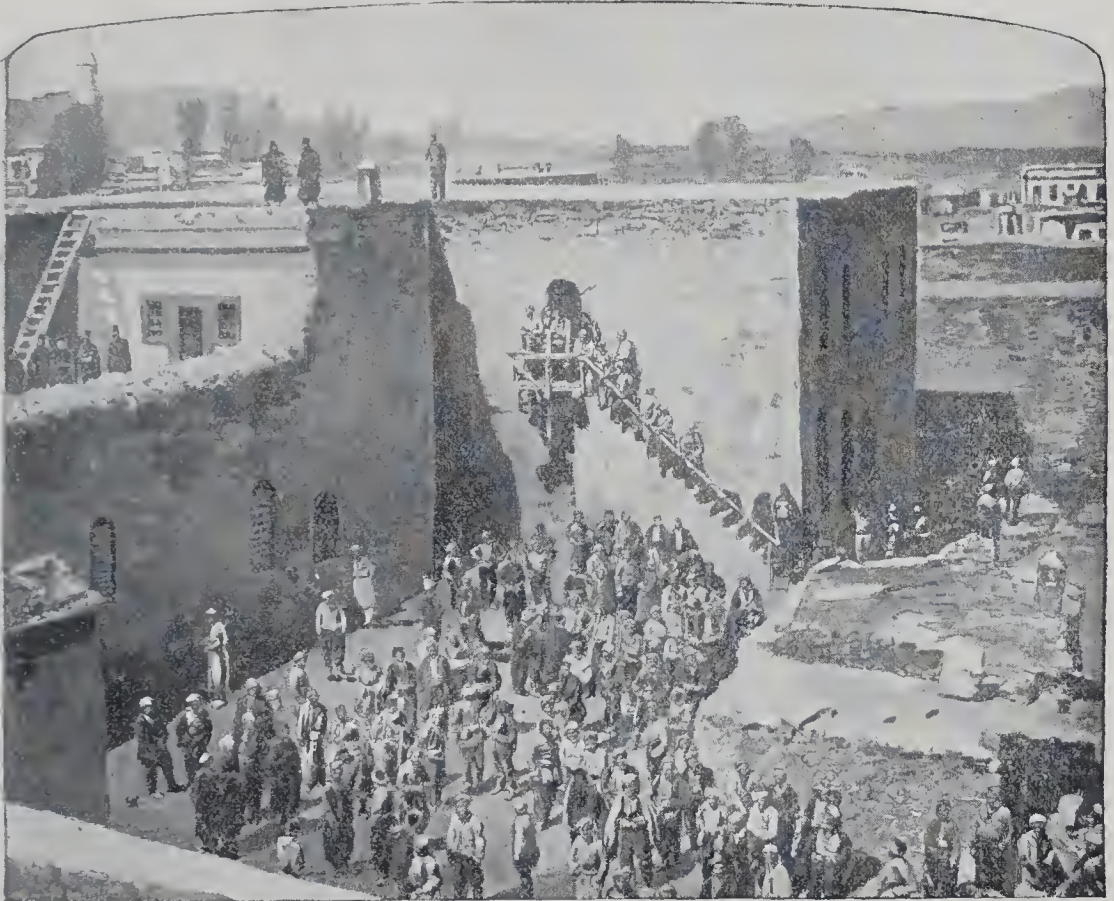
sanguinary method has in every instance been underestimated. But cold figures and dry statistics can tell nothing of the unspeakable horror of those days of blood, and of the tortures suffered by the Christian population of the cities of Armenia at the hands of their murderers. It is mainly from letters received by Armenians in the United States from surviving relatives at home, that



TREBIZOND, WHERE A MASSACRE TOOK PLACE.

the true story of those dreadful months has been gleaned. At Trebizond, where eleven hundred perished, "only a few Turks were killed," says a letter from a fugitive. "Like a clap of thunder in a clear sky, the thing began about 11 a. m., October 8. Unsuspecting people walking along the streets were shot ruthlessly down. Men standing or sitting quietly at their shop doors were instantly dropped with a bullet through their heads or hearts. The aim was deadly, and I have heard of no wounded men. Some were slashed with swords until life was extinct. They passed through the quarters where only old men, women and younger children remained, killing the men and large boys, generally permitting the women and younger children to live. For five hours this horrid work of inhuman butchery went on, the cracking of musketry, sometimes like a volley from a platoon of soldiers, but more often single shots from near and distant points, the crashing in of doors, and the thud, thud of sword blows sounding on the ears. Then the sound of musketry died away and the work of looting

began. Every shop of an Armenian in the market was gutted, and the victors in this cowardly and brutal war glutted themselves with the spoils. For hours, bales of broadcloth, cotton goods and every conceivable kind of merchandise passed along without molestation to the houses of the spoilers. The intention evidently was to impoverish and as near as possible to blot out the Armenians of the town. To any found with arms, no quarter was given. Some were offered life, if they



ARMENIANS HELD PRISONERS AFTER THE TREBIZOND MASSACRE.

renounced Christ and accepted Islam ; but large numbers were shot down without any proffer of this kind. One poor fellow when called on to surrender, thought he was called on to give up his religion, and when he refused, he was hacked to pieces in the presence of his wife and children.

“Over five hundred Christian Armenians were slaughtered in the neighboring villages. Untold horrors are implied in this brief statement. Many Armenian women vanished, having been either murdered or kidnapped ; most of the

Armenian houses were burned to the ground, the survivors being driven like wild beasts to the hills and woods.

“ Equally sad was the fate of the Christians of Baiburt, whose tragic taking off is related in a letter addressed by the survivors to the Armenian Patriarch at Constantinople. After giving a partial list of the slain, the writers state: “ When the massacres and plundering began, on account of the prevailing terror and insecurity, the people were compelled to close all the churches, shops, and schools from October 13 to 26, and take refuge in the houses. Letters were sent from our prelate to the commandant of the Fourth Army Corps, at Erzeroum, and to the Armenian prelate at Erzeroum asking assistance, but all our prayers remained unanswered. After the massacres the Turks advised us indirectly that the order was secretly given from the Imperial Palace and was irrevocable! It was on Saturday, October 22, that the fatal hour struck. The frantic Turkish mob, assisted by regular troops, suddenly fell upon the innocent and unarmed Armenians. The bloody work began at 4 o'clock a. m., and lasted until 12 o'clock in the evening (Turkish time). Besides murdering our people, the mob plundered and fired the Armenian dwellings and stores, taking care that the Greeks should not be molested. On that frightful day the Armenian community of Baiburt was almost annihilated. Strong men, youths and women and even babies in their cradles, and unborn children in the wombs of their mothers, were butchered. Infants were stuck on bayonets and exposed to the view of their helpless and frantic mothers. Young brides and girls were subjected to a fate that need not be described. No resistance was possible on the part of the Armenians. All the native teachers, with a single exception, were murdered with most cruel tortures. Baiburt became a slaughter-house. Torrents of blood began to flow. The streets and the bazars were filled with dead bodies. On the following day the Turks did all in their power to conceal the bodies of those who had been pierced by bayonets. Similar scenes were enacted in the surrounding villages.”

The Harpoot massacre was another butchery carried out under orders. This was one of the leading stations of the American Mission. Sixty Christians fled to a church in the vain hope that its walls would furnish them a shelter against those who were crying for the blood of the Armenians. They were permitted for a time to believe themselves secure, but suddenly the church was surrounded by a great



MGR. IZMIRLIAN.

Armenian Patriarch at Constantinople.

number of Kurds. The doors were then blown in, and the Christians thought that they would be massacred within the sacred structure. They were not. Their captors took them one at a time outside the church, and there, heedless of the cries for mercy from women and children, killed them, either by shooting or stabbing them. The first victim was the Protestant pastor of the church, who, as he was dragged out, bade the others, if they had to die, to die as Christians. He met his death like a martyr. Some of the refugees, in a very agony of terror, offered to abjure their faith and accept Islamism, thinking thus to save their lives. The offers availed them nothing, for their insatiable enemies, after accepting them, dragged the converts out and killed them one by one. The Armenian Church has been turned into a mosque, and the Protestant Church into a stable.

A missionary tells the story of the desolation of Harpoot as it was related to him by an eye-witness who saw the Christian quarter in flames and the houses of the American Mission burning. He came on to Malatia (the ancient Melitene), and found not a house in the Christian quarter standing. In a khan there were about twenty wounded men, the sole survivors of a caravan of 200 who had been traveling to Harpoot from Northern Syria and whose members had nearly all been slain by the Kurdish bands. There were 150 dead bodies lying in the road. At Marash (another mission station of the American Board.), the same witness, days after the massacre, counted eighty-seven dead Armenians in one spot, and there were hundreds of bodies strewn around in the near neighborhood. In the villages on the plains near Harpoot, each containing from fifty to 1000 houses, the evidences of slaughter were sickeningly abundant. The Kurdish butchers had slain fully half the population. The door of a house would be burst open, a volley fired upon the shuddering inmates, while those who rushed out were caught and killed in the fields. Then the houses were plundered, fired and left blazing. This was the fate of thousands of Christian homes.

It is proved beyond doubt that the massacre at Erzingjan started in the office of the Vali or local governor, where an Armenian priest of Tevnik was shot down by Turkish assassins. Then followed a horrible carnage, during which over one thousand Christians were slaughtered. After the butchery, the dead victims were dragged by neck and heels into the cemetery and cast into a long, deep trench, not unlike the death pit of Galogozan—the murdered fathers, mothers and sweet, innocent babes, all calm and peaceful in the sleep of death, flung down like carrion. Nothing more horrible or pathetic could be imagined than that scene at the cemetery two days after the massacre. The survivors dared not even express their grief.

But the climax had not yet been reached; the appetite of the Moslems for Christian blood had merely been whetted, not satiated. Other and equally terrible butcheries followed at Karahissar, Arabkir, Ouloupinar, Palu, Mardin, Sivas,

and Tchoukmerzen, where Kurds and Turks perpetrated wholesale murders and swept large districts desolate. The villages round about Erzeroum were almost depopulated, the orders for the slaughter of the Christians, as the Moslem troops admit, having come from Constantinople. At Sivas the massacre was terrible, and a like horror occurred at Marash. The ungovernable fury of the Turks spared neither age nor sex, and the brutalities practiced upon women and children may not be described. In the Erzeroum massacre fully twelve hundred perished, including women, many victims being mutilated. Bodies of little children, dead and mutilated, were found in the fields after the slaughter had ended. Large numbers of the victims of these atrocities died the death of martyrs. They fell in the Moslem war for the extermination of the religion of Jesus in Asia Minor.

At Diarbekr, where the victims were numbered by thousands, there was abundant evidence that the massacre was premeditated. It was claimed that the Armenians had attacked a Moslem mosque, whereas the facts, as afterward disclosed, showed the Kurds and Turks to have been the sole and intentional aggressors. The massacre began on Friday, and continued on Saturday and Sunday with insatiable ferocity.

Meanwhile, the story of what was taking place in the villages and hamlets of the different districts had not reached the public ear. When it came, it disclosed a tale of



CHILD-VICTIMS OF THE ERZEROU M SLAUGHTER.

suffering and savagism that has scarcely a parallel. Many hundreds of villages were literally swept out of existence. The story of one is the story of all: the Kurds, directed from higher sources, swooping down, rounding up the cattle, slaying the strong men, outraging and abducting the women, and killing even the children, concluding the satanic work by burning everything that would consume. In many places the Kurdish troops came equipped with empty sacks strapped to their saddles for the purpose of carrying off the plunder. The Kurdish chiefs openly declared that they were ordered to slay the Christians and take the plunder for their pay.

An illustration of the Turkish method of extermination is found in the case of the village of Hoh, in the Sandjak district. At first the "aghas" (or local magistrates) promised to protect the Christians, but when they saw villages burning in every direction, they refused to keep their word. All the Christians were told that, under the pain of death, they must accept Islam. They were

assembled at the mosque, and there eighty young men were picked out and led outside the village—for slaughter. Eight escaped, sixty-two were killed, and ten wounded. The young women of the village were taken to Turkish harems. In and around the villages of Kenerik, Moorenek and Rusenik, and the town of Mardin, fourteen native preachers were killed, several being hideously tortured before they were dispatched. During one of the days of massacre at Kæsarea, an attack was made on the public baths. Six naked Armenian women were dragged forth and bayoneted. Young girls were drawn through the streets by the hair and the feet. Eight of the villages near Van are totally depopulated, all their people slain or fled, except the young women who have been seized and



REFUGEES ON THE TURKO-PERSIAN FRONTIER.

taken to Kurdish harems. In Van province nearly 200 villages have been partially destroyed. Eleven villages around Harpoot were forced to accept Islam unconditionally or die. The wretched people were then set to killing their fellow Armenians, to prove the genuineness of their conversion. Such horrible tortures as flaying alive, cutting to pieces by swords, tearing out the eyes, branding on the body with red-hot irons, and even tearing out the entrails, filling up the cavity with gunpowder and exploding it—these were among the simplest of the diabolical measures adopted by the Sultan's officials and his soldiery in dealing with his Christian Armenian subjects. Women torn from their homes and outraged, and hundreds of young girls forcibly carried off, fiendishly used and wantonly slain, and other horrors unnamable, were some of the methods employed in upholding the glory of Islam.

#### THE SUFFERING AND DESTITUTION.

These persecutions and wholesale massacres, together with the general destruction of property, reduced the Armenian survivors to a condition of utter destitution. From the ruined villages, the now homeless women and children



flocked to the cities and towns, while the remnant of the male Armenians were fain to hide in the mountains. There was a condition of universal suffering which the Turkish Government seemed resolved should have the effect of finishing the work of extermination so well begun—death from starvation and exposure would soon claim the survivors. Thousands had fled to the forests and the mountains; the survivors of Sassoon were living in caves, and subsisting upon berries and roots until they became livid like corpses. "Hunger-bread," a horrible compost of chopped straw and roots, pounded together and baked, helped to keep the life in their emaciated bodies. The babes and the weak women could not survive such a diet, and they were quickly perishing when the Christian missionaries came, like angels of blessing, with help, in the shape of food and clothing. Many had already died of hunger and cold, and all were more or less naked. Meanwhile Van was inundated by refugees, and also the cities along the Persian border; while the interior cities were all filled with crowds of destitute who had flocked thither from the ruined villages. All Armenia was reduced to a race of naked beggars. Thousands of families, lately prosperous, were now destitute, their breadwinners slain, their homes in ashes, and even their little stores of food destroyed, so that they might starve the quicker! Yet had they, even at this juncture, been disposed to yield, as some did, to the Turkish offer to abjure Christ and turn Mohammedan, persecution would have ceased and they might again have been prosperous, with their property restored. But the Armenians, although a simple people, have the strong, sturdy character of which martyrs are made, and to their honor be it recorded that in a majority of instances the offer was spurned. They would rather die than become apostates to the faith of their fathers!



HUNGER BREAD FROM BITLIS.

Very striking is the testimony of some of our most esteemed missionaries to the Christian fidelity of the Armenian people. Probably the best known and most experienced of all the Americans who have served in the missionary field in Asia Minor is Rev. Cyrus Hamlin, D. D., the venerable founder of Roberts College, Constantinople. Dr. Hamlin, who is now in the United States, has a life-long acquaintance with the Armenian question in its various phases and is a strong champion of the right of this oldest Christian nation on earth to be permitted to

live and worship in the faith of their fathers. Conversing recently on the subject of Armenia's sufferings Dr. Hamlin said to the writer: "The condition of affairs in that country has not been exaggerated in the printed reports. I have lately finished reading some two hundred letters from missionaries, a very large part of them dealing with the oppressions and sufferings of the Armenians, which were of a most frightful character. The whole civilized Christian world should help these people—they should be saved from death. They can look in no other direction for help, for there is no sympathy and assistance to be had from Turkey. Indeed, the policy of the Sultan's government is apparently dictated by a desire to efface the Armenian people altogether—at least those of them who will not accept



ARMENIAN WOMEN MAKING BREAD.

Mohammed. When you talk sympathizingly about these people, a Turk will say in surprise: 'Why do you speak in behalf of such worthless trash and try to save them? They can save themselves—all they need to do is to accept Islam and then they are safe and out of trouble.' A Turk regards it as strange that an Armenian should refuse to purchase his life at the cost of his faith; but there are some among them who take a different view. Some of the Turkish soldiers, who shared in the terrible atrocities lately perpetrated on the Armenian Christians, have been stricken by remorse afterward. One soldier, who had borne his part in several horrible butcheries of women and children, was so troubled that he could not sleep. He had visions of his victims that ultimately drove him insane.

"Mrs. Knapp, a missionary at Bitlis, related a remarkable incident. A soldier, who had aided in the ruthless massacres of the helpless ones, was terribly tormented by conscience. To his wife he said: 'There was one thing about those women and their children that I do not understand and I want you to ask the wives of the "ghiaour" (Christians) about it. It was very strange. The women were offered their lives if they would only say: "There is but one God and Mohammed is His prophet," but they would not. They all died in terrible tortures, calling on "Hissos Nazareetsees." That is what I do not understand. Now, I wonder who this Hissos Nazareetsees is, whose very name made these



A RELIEF COMMISSIONER PASSING MOUNT ARARAT.

women so brave that, with their little children, they could die. That is what troubles me greatly.'

"The good missionary explained to the Moslem wife, who, in turn, told her husband, that the name was that of the worshipful Jesus of Nazareth, Saviour of the world, whom the Christians serve."

#### THE RELIEF MOVEMENT.

Appeals representing the condition of the Armenian people as deplorable beyond description, touched sympathetic hearts in Europe and America and a general movement for their relief was begun. This, however, did not suit the

purposes of the Turkish Government, which declared its entire ability to take care of its own, and even denied the palpable fact of universal Armenian destitution, as it had previously denied the perpetration of the massacres. In England a fund was raised, under the auspices of the Duke of Westminster, and distributed through Consular officials and American missionaries, the Armenians resident in Europe and America contributing toward it. Dr. Louis Klopsch, of New York, dispatched a commissioner to Van to ascertain the exact facts concerning the need of the people and to organize a Relief Committee of American missionaries. Its Commissioner, William Willard Howard, was not permitted to cross the Turko-Persian frontier, being excluded by Turkey. He made a number of attempts, at the risk of his life, to push his way through. Passing near Ararat, in a lumbering stage, he was attacked by Kurds. Again, on a second attempt, the horse he rode was shot and he himself narrowly escaped. In still another effort to



AN ARMENIAN BEGGAR IN VAN.

cross the frontier he had a regular pitched battle with Kurds, a number of whom, disguised as shepherds, were lying in wait for travelers whom they might rob and slay unhindered, the whole country being at war. Many, besides Armenians, have met their fate at the hands of those Kurdish murderers. Mr. Howard took the caravan route through Russia and Persia, *via* Batoum, Tiflis, Erivan and Khoi, and so across to Van, keeping close to the Turko-Persian border for a considerable part of the journey. At the frontier he was driven back by the Turkish officials and, menaced by their Kurdish allies, he reluctantly gave up the effort to enter Van. Mr. Howard's failure, however, did not deter

the *Christian Herald* from carrying out its humane project, for, with the cooperation of the missionaries of the American Board in Van, it organized a most successful relief work, partly industrial and partly charitable, under the active personal supervision of Dr. Grace N. Kimball, a medical missionary. Through these means several thousands of the needy were fed and supported in Van daily. Other relief stations were opened by the same journal at Erzeroum, Erzingjan, Harpoot, Diarbekr, Mardin, Gemarek, Aintab, Sivas, Arabkir and several other points which had been the scenes of massacre and where the suffering was most acute. On these relief stations a fund of nearly \$30,000 was expended. An effort was made by the American Red Cross to obtain permission to visit Armenia and distribute relief, but its application met a decided

refusal from the Sultan's government, although, at the time, the necessities of the Armenian people were greater than ever and hundreds were perishing of cold and starvation.

In the noble relief work that was being conducted amid so many perils, one figure stands out boldly, that of a woman, delicately reared and highly cultured, yet brave to face even death in the Lord's work, to which she had dedicated herself. Dr. Grace N. Kimball will long be remembered as the heroine of Van, whose courage and nobility of soul were the means of saving probably thousands of precious lives. As the first wave of persecution and slaughter receded, and the fugitives were flocking to Van, sick, indigent and nearly naked, Miss Kimball gathered what funds she could and quietly and without any preliminary flare of trumpets, began a systematic work of relief, which had already achieved excellent results before the startling series of massacres began in the fall of 1895. There were many times when Dr. Kimball and her associates were imperiled in consequence of their relief work, as the Turks resented all sympathy with the Armenians or the extension of any aid that would prolong their lives. But all stood bravely at their posts. So with the American missionaries at Harpoot and Marash (where the mission buildings were burned down after being looted) and at every other point throughout Armenia. Although warned by United States Minister Terrell at Constantinople to leave and, with their wives and children, go to the coast for safety, the brave missionaries clung to their posts, preferring to stay by and help the victims of persecution and if need be even to die with them, rather than leave them to the cruel mercies of the Turks. And they were sorely needed, for every day increased the suffering. Before October, 1895, a large number of Armenians had actually died of hunger. Those who saved themselves by flight reached safety in rags, many with only a single garment to protect them against inclement weather. United States Consul Graves, writing from Talvoreeg, thus described the condition of these people: "Bread they have not tasted for months, and curdled milk they only dream of, living, as they do, upon greens and the leaves of trees. There are two varieties of greens which are preferred, but these are disappearing, as they wither at this season. Living on such food, they become sickly; their skin has turned yellow, their strength is gone, their bodies



DR. GRACE N. KIMBALL.  
"The Heroine of Van."

are swollen, and fever is rife among them." A touching picture of the gratitude of the sufferers on receiving relief from the missionaries, is contained in a recent letter from Van: "Men and women," the writer says, "come to us, their eyes streaming with tears of gratitude, and clasp the missionaries' knees, and even prostrate themselves, kissing the hands and feet in their gratitude. Many missionaries even have no shelter and are compelled to sleep on the naked earth, while attending to the relief work." In all the larger cities of Armenia—Van, Aintab,



DESTITUTE ARMENIANS BEFORE MISS KIMBALL'S RELIEF STATION AT VAN.

Bitlis, Erzeroum and Trebizonid, the streets are filled with pitiful-looking crowds of fugitives, haggard and emaciated. They come from the country districts, which the massacres have, in many places, swept as bare as a desert. In a few of the cities, little bands of American missionaries, aided by the Consular officials, stand between thousands and death. Hundreds of Christian churches have been desecrated by Kurds and Turks, their fonts and altars befouled with offal, their sacred vessels stolen and the buildings either burned or transformed into stables

or mosques. The Turkish jails are full of prisoners, all Armenians, arrested on the most frivolous pretexts, or on none at all, the general charge being rebellion. Such is the horribly unsanitary condition of those jails (as at Trebizond and Erzeroum), that few will come out alive. Many have already died from the effects of their imprisonment.

#### THE ARMENIAN REVOLUTIONISTS.

It has been invariably asserted by the Sultan's Government that the Armenian troubles were the outcome of a deep and widespread revolutionary movement, and that the Turks themselves, rather than the Armenians, were entitled to commiseration. These revolutionists, who were controlled by a patriotic Armenian society known as the Huntchaugists, were directed by a governing power outside of Turkey. Their emissaries were everywhere, and they were constantly fomenting disturbance between Turk and Armenian. They had imported arms and money into Turkey and it was at their instigation that the rebellion broke out in such formidable force at Sassoon, which the Turkish army found much difficulty in quelling. It was due to the influence of the Huntchaugists too, and under the inspiration of their example that the Armenians in other places had arisen against the kind and beneficent government of Abdul Hamid. Indeed, so formidable was this insurrectionary movement that the Porte had been compelled to use force in disarming the rebellious populace of the large cities, and the latter in several instances had so stubbornly resisted that blood had flowed, and many innocent and inoffensive Moslems had perished at the hands of the desperate Armenian rebels. Incidentally, some of the latter were doubtless also slain; but this fate only happened to them when in open rebellion. When the good-hearted Queen Victoria wrote a letter to the Sultan expressing regret over the disorders in Asia Minor, Abdul Hamid explained that the troubles in Anatolia (the name Armenia having no geographical existence in Turkey), had been precipitated by the Armenians themselves, that the printed reports in the British press were wilful exaggerations and that far from the Armenians being the greatest sufferers, a majority of the victims were Turks! He professed regret that Her Majesty should believe any further disorders possible, in view of the reforms he had decided to inaugurate in the disturbed districts.

This "ostrich" policy of denying what is obvious to the whole world, is characteristic of the Sublime Porte. With the facility for intrigue, distortion and falsification, which peculiarly belongs to the Oriental, Abdul Hamid and his ministers, have endeavored by constant prevarication, to hoodwink Europe as to the real status of the Armenian case. But the Turk's pose as a martyr and a saint is an ineffective one, and the mask is easily penetrated.

One of the most mendacious statements circulated by the Ottoman Government was the charge that the massacres were deliberately invited and provoked by the Huntchaugists, that they planned the disturbances, knowing that the result would be death to thousands of their fellow-countrymen and women, yet satisfied even at such a fearful cost to excite the sympathy and provoke the interference of Russia or some other great power. This charge has been emphatically denied, and is so wholly brutal and out of harmony with the Armenian character, as to be utterly unworthy of belief.

It is undoubtedly true that, when pressed to the last ditch, the Armenians at different places made a desperate stand for their lives. These were gleams of heroism amid the massacres that lighted up the darkness as the sunshine glints through the storm-clouds. At Zeitoun, a fortified town of Armenia, the Christian townspeople took arms and made a brave resistance. They mustered in force, captured the citadel and turned its guns on the dismayed Turks, having first provided for the safety of their wives and children. Bravely they held out for weeks, and a strong force under Mustafa Pashia failed to dislodge them or recapture the town. Resistance was also encountered by the Turks and Kurds at the hands of the Christians of Diarbekr, and many fell under the Armenian attacks, although the latter were finally overpowered and massacred. Some of the villages too opposed a brave resistance. But in the end, the story was the old familiar one of overwhelming forces and cruel butchery.

#### ATTITUDE OF THE EUROPEAN POWERS.

While the great crime against the Armenian people was being enacted, and even while the red tide of massacre was at the flood, Europe looked on with apparent indifference. The leading powers of Christian Europe—Germany, Russia, England, France and Italy—had their magnificent fleets riding at anchor within reach of Constantinople, and a single resolute remonstrance would have been heeded by the Turks, and might have saved many lives. But the word remained unspoken, the cannon lay silent, while a Christian nation was being exterminated. The six great powers were dead-locked in hopeless impotence. Russia, it was believed, would have consented to occupy Armenia and to compel a cessation of the massacres, but England would not yield assent. Germany, too, had its jealousies, and Italy, France and Austria were each so intent on watching the movement of the other powers that none of the three cared to bestir themselves. The United States was represented in the Levant by several war vessels, for the purpose of affording a certain assurance of protection to American interests and the American missionaries; but our naval demonstration was insufficient to save from destruction the American Board Mission buildings at Harpoot and Marash, which were burned by Turkish mobs during the riots and massacres in those cities.



But if governments were inactive, Christendom was active, and leading men, in both Europe and America, were loud in their denunciation of the Sultan and his bloodthirsty policy. Lord Salisbury, the English Premier, speaking on a public occasion, at a time when the patience of Europe had apparently been well-nigh exhausted, said: "Above all treaties, all combinations of the powers, in the nature of things, is Providence. God, if you please to put it so, has determined that persistent and constant misgovernment must lead the government which follows it to its doom. The Sultan is not exempt any more than any other potentate from the law that injustice will bring the highest one on earth to ruin." According to latest advices, the English Government was still depending on Providence to save the Armenians. It had seemingly forgotten its own sacred pledge to secure to that afflicted people the right to free worship and the several reforms conceded under the Berlin Treaty. Tenfold stronger was the emphasis employed by Mr. Gladstone in a public utterance on the massacres. That eminent statesman, replying to a delegate of Armenians, said:

"We may ransack the annals of the world; but I know not what research can furnish us with so portentous an example of the fiendish misuse of the powers established by God for the punishment of evil-doers, and for the encouragement of them that do well. No government ever has so sinned; none has so proved itself incorrigible in sin, or, which is the same, so impotent for reformation. I have lived to see the empire of Turkey in Europe reduced to less than one-half of what it was when I was born, and why? Simply because of its misdeeds—a great record written by the hand of Almighty God, in whom the Turk, as a Moham-medan, believes, and believes firmly—written by the hand of Almighty God against injustice, against lust, against the most abominable cruelty. Such a government as that which can countenance and cover the perpetration of such outrages is a disgrace to Mahomet, the Prophet whom it professes to follow, it is a disgrace to civilization at large, and it is a curse to mankind."

#### HOPE DAWNS FOR ARMENIA.

On January 23, 1896, a new and totally unexpected development of the Armenian question occurred, which took Europe by surprise. Throughout the Armenian troubles, and especially when the censure of Europe was strongest against the Porte, Russia maintained an attitude of friendly tolerance toward the government of Abdul Hamid. When the other powers proposed that their respective governments should have the privilege of an extra guardship in the Dardanelles, Russia, through its ambassador at Constantinople, waived any claim to such concession by the Sultan. It was due to the influence of Russia also that an attempt by England to make a naval demonstration before Constantinople was abandoned. Germany and France, while ostensibly on friendly terms with

the Czar's government, really stood in constant apprehension of some bold, defiant stroke by Russia, that might incidentally either strengthen or shatter their friendly relations, while adjusting matters with Turkey to its own satisfaction. England, suspiciously standing aloof from all alliances, yet pretending in turn to friendship for Russia, France, Italy and Germany, occupied a unique position. As the special patron of Turkey, she was to a large extent responsible for the series of frightful massacres which had disgraced Europe, and made of Asia Minor a region of death and desolation. Yet England, up to the very last, took no step to stop the butchery, but satisfied her conscience with mild official and unofficial remonstrances, and ineffective political manœuvring. At the height of the troubles, it was intimated to England that Russia stood ready to occupy Armenia with an armed force, and to undertake the pacification of that country, but would do so only with the consent of all the powers. To this proposition England turned a deaf ear. Never would she consent to such a scheme; her jealousy of Russia's growing influence in the East forbade it altogether. The Armenians, if saved at all, must be saved by some other power. Rather than see their country come under Muscovite domination, even temporarily, Lord Salisbury's humane policy would prefer the continuance of the massacres as the lesser evil.

Suddenly came the news—late in January, as already stated—that a treaty or compact had been concluded between Russia and Turkey, for offensive and defensive purposes, under which Russia agreed to defend the Dardanelles, in the event of war against either country, and also to restore order in Armenia. The treaty, while it guaranteed the integrity of the Ottoman Empire, also made the Czar the master of the Dardanelles. France, by a secret understanding with Russia, consented to the treaty and agreed to support the Czar's government throughout. Germany and Austria were also supposed to be consenting and interested powers, Italy and England being ignored. Thus, by a single coup, M. Nelidoff, the Russian ambassador to Constantinople, won for his royal master a double diplomatic triumph: securing the pacification of Armenia and the cessation of the massacres without involving Europe in a general war over the dismemberment of Turkey, and grasping for the Czar the splendid prize for which Russia has long hungered: the sovereignty of the Dardanelles.

With the new order of things, and with Sultan Abdul Hamid as a treaty vassal of the Czar, there comes a gleam of hope to Armenia, the hope of peace and brighter days to come. Many years must elapse, however, ere the "blood-bath of Sassoon," the death-pit of Galagozan and the other dark memories of the terrible period of 1894-96 be forgotten, even by those who were children when these events occurred. But the fathers and mothers of Armenia, who have shared in those sufferings, will carry the recollection with them to the grave.

## ACTION OF OUR GOVERNMENT.

American sympathy for Armenia's sufferings took a more direct and practical form than that of any of the European countries. Clara Barton courageously proceeded to Constantinople, confident that the Sultan could be persuaded to relax his opposition to the Red Cross entering Armenia on its work of relief. Not only did the American people send generous contributions of money to feed the starving refugees, but the press of the nation, not standing in awe of any alliances, was unanimously outspoken in its strong condemnation of the barbarous policy of the Porte. A concurrent resolution was introduced in Congress, looking to the amplest protection for American citizens in Turkey, and directing that our government ask the European powers to act promptly for the prevention of further bloodshed, and a repetition of the massacres. From all parts of the Union, the President and Congress received, almost daily, a multitude of letters, petitions and memorials, urging that the time had arrived when the United States, as a Christian nation, should place on record its abhorrence and condemnation of the bloodthirsty and fanatical Ottoman policy in Asia Minor. Returning missionaries, many of them



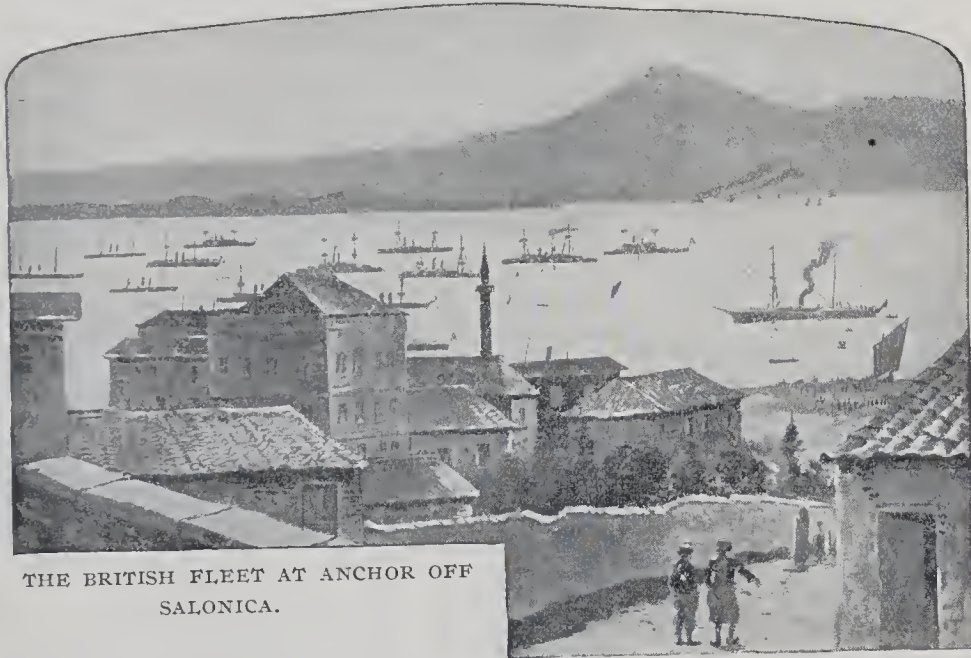
CLARA BARTON, PRESIDENT, AMERICAN RED CROSS,  
Who is risking her life to relieve destitute Armenia.

coming from places that had been the scenes of massacre, confirmed the stories of outrage and slaughter and deepened the impression already made by the recital of Armenia's woes. From the pulpits of all Christian denominations came thunders of eloquent denunciation against the Turks. England, whose fleet had been stationed off Constantinople during the atrocities, received her share of censure. One of the most striking of these clerical fulminations was a numerous

signed and earnestly worded memorial by the Bishops of the Protestant Episcopal Church of the United States, which was presented to President Cleveland. In this document—doubtless one of the most remarkable in the history of the Christian Church in America—the reverend memorialists declare that the situation in Armenia calls for “the indignant protest of all civilized and Christian people.” It then proceeds:

The entire severance of Church and State in our country should not be allowed to stifle our sympathies or hamper our action in a case like this. It should rather stimulate them. It is a case which especially appeals to us as men and Americans. As citizens of this Republic, we have learned to know and dared to maintain that no form of religious belief should expose its adherents to persecution.

It is as representatives and maintainers of this essential American principle that we appeal



THE BRITISH FLEET AT ANCHOR OFF  
SALONICA.

for national action in this matter of a foreign persecution whose details are too horrible to depict or enumerate.

We sincerely trust that some measure or measures consistent with the national traditions and the national dignity may be devised, and that speedily, which shall bring the whole force of the national sentiment to bear upon the solution of this subject; to cause the instant suppression of the massacres, to succor the unhappy and impoverished survivors of them, and to secure for the future ample guarantee for the safety of a Christian people in the exercise and maintenance of their faith.

We feel profoundly that our nation should cease to recognize the Turkish Government as a civilized power so long as its barbarous treatment of the Armenians continues, and that it should bring every influence to bear upon the civilized nations of Europe which may cause them to present a united front in demanding that such atrocities cease at once and forever.

Turkey having sown the wind, must reap the whirlwind, and the aftermath in the shape of claims for heavy damages that will pour in upon the Sultan's Gov-



AMERICAN MISSION AT HARPOOT, PARTIALLY DESTROYED.

ernment from many quarters, may give Abdul Hamid cause to repent some of the acts of his favorite Hamidieh troopers. Prominent among the claims to be made



THE AMERICAN COLLEGE AT MARASH, WRECKED BY KURDS AND TURKS.

in American interests are those of the American Board of Commissioners for Foreign Missions for the partial destruction of the eight buildings of the mission

at Harpoot and the wrecking and looting of the handsome college at Marash. These, with similar claims for damages to the property of our citizens at many other places in Asia Minor, will be vigorously pressed. But they are probably small compared with the aggregated claims of other governments, whose citizens have suffered in person or property.

\* \* \*

Such is the story of Eden—of that once beautiful land where, in the morning of the world, “God planted a garden,” and “walked in the cool of the day,” but which man’s wickedness has transformed into a scene of slaughter and desolation. It may well be asked whether the Almighty has not forgotten Eden. Travelers who have passed through it recently, declare that, judging solely from its physical aspect, it would be regarded as the very last place on earth to be so favored. Treeless and barren, sterile and rocky, mountain and plain are alike uninviting; yet those bleak hills and the bare, dry valleys may have been rich in foliage and juicy grasses, while every description of flower, and shrub, and tree, luxuriant with color and laden with fragrance, may have clothed the scene with a beauty unequalled. For many centuries the human race has sought to rediscover the site of the Garden of Happiness. Scientists, explorers, historians, antiquarians and students of the ancient legend, which appears in many tongues and belongs to many lands, have searched the wide world for it. And to this high Armenian table-land the investigations of almost all have brought them at last. It meets all the requirements of Scripture and tradition. Here flowed the four rivers—the Pison, the Phrath, the Hiddekel and the Gihon, some of the ablest scholars now identifying them with the Tigris, the Euphrates, the Arras and the Djorokh rivers of to-day. “Reduced to a matter of modern geography,” writes William Willard Howard, who has traveled over the entire region, “it may be said in a general way that the site of Eden is now covered by the Turkish provinces of Van, Bitlis and Erzeroum, and that the centre of the Garden would be midway between the cities of Van and Erzeroum. Included in this district are the cities of Van, Bitlis, Moush, Erzinghian and Erzeroum. The scene of the Sassoon massacre is also within the limits of the district. The caravan route from Persia to the Black Sea passes through the Garden of Eden from end to end, entering it at Baiazid and leaving it at Baiburt on the road to Trebizond.” Kurds, Turks, Lazes, Circassians and Armenians dwell there, the Armenians alone being Christians, the rest their enemies and persecutors. In agriculture the land has stood still for 4000 years; in civilization it has retrograded from the patriarchal standard of early Bible times into a condition of barbarism such as no other part of the world can equal.

**Contributions for the relief of Armenian sufferers will be received by THE CHRISTIAN HERALD, Bible House, New York, and will be transmitted by cable to Armenia free of all expense.**

**NEAR EAST RELIEF**  
FORMERLY  
**AMERICAN COMMITTEE FOR ARMENIAN AND SYRIAN RELIEF**  
ONE MADISON AVENUE, NEW YORK

HAS AMERICA RESPONSIBILITY FOR PROTECTING ARMENIA?

Shall America accept a mandatory for Armenia and for other sections of the Near East? A mandatory is a provision for the government of a country for the League of Nations and is a trusteeship under the League. The Senate having declined to ratify the Treaty and the Covenant of the League of Nations, we can have no share, it would seem, in the organization of the League and in mandatory responsibilities. If by this action of our Senate we as a nation wash our hands of responsibility for the protection of the people in the Near East now undergoing such crucifixion at the hands of their murderers, we put ourselves into the same class with Pontius Pilate.

I have just received extended reports from two different eye witnesses, both of whom are still in Marash in Cilicia, and who were there at the time of the siege of the city and the fight between the Turks and the French for control of that part of the country. The French were driven out and retired upon Aintab fifty miles away, while the Americans remained. Both of these eye witnesses, who are American citizens and Near East Relief representatives, report the atrocities which were there committed upon the helpless non-Moslem populations to be for downright cruelty and horror beyond any power of words to describe. Sickening details are given of the violation of women, the murder of children in the presence of their parents and of parents in the presence of their

children, and the practice of inhuman cruelties upon thousands of helpless Christian populations. The following quotation from one of these witnesses is sufficient to prove the case:

"The stories of those who have seen people killed with axes, of children seized by their feet and their brains beaten out on the stone wall, and girls that had been ravished and then killed, are many. How many have perished in these ways we cannot tell; perhaps we will never know. Two little children, eight and ten years old, just came in. One was a grandchild of one of the leading families, one of the finest in Marash. The little child says that she is the only one alive of her family. She saw the family killed. The other little girls from a neighboring family are the only survivors. One of these had a gun shot wound."

"One woman saw seven killed before her eyes. Mothers had children taken out of their arms, and ripped up with knives. One man said two hundred perished in one street. The shrieks of the tortured we could hear a mile across the ravine, which they had to cross to reach our compound. Others gave similar accounts of awful experiences.....Every compound is thronged with frightened refugees who have escaped during the night and are alarmed lest their people, whom they have left behind, should become the victims of massacre, or fire, or starvation. Women are giving premature birth to children, and women are going crazy with fear."

"Hundreds of Armenians are trying to reach our compounds from many parts of the city, but are failing in the attempt, and the light of the fires that the Turks are making in Armenian quarters renders escape impossible, and those who flee from smoke and flame fall victims to the sword or the axe. News came today that scores of women and children huddled in one house were butchered with knives and hatchets, after the men had been taken out and shot. They surrendered on the promise of protection, but were cruelly betrayed."

"The Turks are killing hundreds of people in the city, and they are not content with using such weapons as shot and shell, but resort to the brutal use of the axe and the knife. At this very moment there is in our own house a young woman, who tells us that with a hundred other persons in a cellar she prayed for five days and nights for help, but no help came. Then the Turks asked them to surrender, promising to give them protection if they would. Being desperate, they threw themselves on the mercy of the enemy. The men were told to come out of the house, and her own husband was the first to leave. He was shot immediately in the doorway by one of their own Turkish neighbors, whom she knew, and who was a gendarme in the service of the Government. After the men had been disposed of, there was a scene of indescribable, murderous work. In the general melee, she with one of her children escaped. One child was killed. Two young women teachers from the College were killed in this way. Another escaped and



stood in water for eight hours, hoping to elude the Turks, but in a fatal moment she ran for her life, and was killed by a bullet."

"We had a pitiful case this morning in the hospital. It was the Rev. Solakian's wife, pastor of the third church. When she reached the hospital she was suffering and bleeding from three bullet and four dagger or knife wounds, while a child of eighteen months had been taken from her breast and slain with a knife, and an older girl killed with an axe. To add to the sorrow of it, the mother was pregnant, and had a miscarriage as soon as she reached the hospital. The poor woman will not recover."

"More children have been shot in the orphanages."

"New stories of fresh massacres reached us this morning. In one case nearly 200 surrendered to the Turks under promise of protection, but nearly all of them were butchered. One man who escaped by stabbing a Turk, told this gruesome story. Deep pits were dug, and men tied in bunches of three and led to the edge of it, and then shot and dumped into it dead or alive."

"The Armenians in the compounds are frantic and desperate. They are determined to leave the city with the French, as they fear massacre if they remain. The scenes are indescribably pathetic and tragic.....We have been fitting out the refugees for the journey, giving them food and clothes to the extent of our supplies. Many of the older orphan boys and girls will leave with the exiles.....I had decided to stay, but as two or three thousand are going as sheep without a shepherd, Dr. Wilson thinks I had better go to take charge of them and find for them food and shelter at their destination. It is a long, hard trek, of nearly 75 miles through mountain and plain, and I fear many of them will not be equal to it. It is winter, and God help them if the weather should be severe.....The troops and refugees left the city between the hours of six and nine."

"At six o'clock a. m. the column started on its long march to Bell Pounar. The weather was severely cold and many of the weak ones dropped by the wayside to freeze or to starve."

"During the night a snow storm raged and at six o'clock the column prepared to move forward while it was yet dark. The snow storm increased during the early morning hours to a blizzard, and continued all through the long, dreary march. From twelve to eighteen hours the soldiers and civilians plodded their way through the storm and snow drifts. All along the line the weak and the infirm dropped out from sheer exhaustion. It is estimated that before the column reached Islahiye more than a thousand of the refugees had perished in the snow besides many of the soldiers. It was a tragic ending of a tragic exodus."

Stories like these, heartrending for their cruelty, are coming, not only from the city of Marash, but from the neighboring districts where it is reported twenty thousand have perished at the hand of the Turks, and, so far as we know, the end is not yet.

All this is occurring almost upon the borders of Europe and under the French flag, in direct defiance of the terms of the Armistice under which Turkey surrendered and in insolent defiance of the sentiment of humanity. We are not discussing a theory, but a sickening fact. These events that have taken place in the last few weeks, so far as we know, are continuing in Cilicia and threatening to break out all over the old Turkish Empire, especially in Anatolia, Asia Minor, Mesopotamia and Armenia. Again we ask, has America no responsibility in the premises simply because our Senate failed to ratify the Treaty and come into the League of Nations? Let us examine a few of the outstanding facts that bear upon the case.

America entered the war with one proclaimed purpose, namely, to save ourselves and the world from the tyranny of brute force. The destruction of Germany's military machine marked but the beginning of the real work of liberating the smaller nations and giving them a real sense of freedom.

Since the Armistice in November, 1918, until the present time, America has taken no serious part in the protection of peoples who require help from without except in supplying food. We not only have maintained a negative attitude, but, by the recent action of the Senate, we decline to accept national responsibility in these matters. Every report brought by various Commissions, both European and American, that have been sent into Turkey indicates that the races dwelling within the old Turkish

Empire have at present no capacity in themselves for safe self-government. Turks, Armenians, Syrians and Arabs must have assistance from without if they are to set up and establish governments that can guarantee peace, prosperity and safety to the people dwelling within their boundaries. No one of these races has shown a greater incapacity than the Turk. In the Covenant of the League of Nations, the subject races in Turkey are referred to as "the wards of civilization." It is these wards, especially the Armenians, who are now in such desperate straits, suffering untold horrors which are daily growing worse and threatening to involve all the people of the entire country.

In the meantime, England and France are struggling against overwhelming odds to meet the new obligations growing out of the termination of the war and to fulfill certain responsibilities which they cannot avoid. Both of these countries have lost heavily in their man power and in their financial ability. Egypt and India are in a state of unstable equilibrium politically, requiring more attention on the part of England than ever before, and the same is true to a degree of the French colonies in Africa, to say nothing of the reorganization of the colonies taken from Germany in Africa and elsewhere, requiring men and capital.

A dispatch was received recently by the writer from Lord Bryce and Aneurin Williams, Chairman of the British Armenian Committee, declaring that England is doing all she can for the liberation of Eastern Christians and also affirming that the European nations are all exhausted by the war and feel unable to assume further responsibilities, ending with this most significant declaration: "Unless America joins to help bear the burden, we see no hope of delivering the subject races of Turkey." This dispatch,

taken together with much correspondence on the subject, leads to the inevitable conclusion that if we wait for the situation in the Near East to be clarified and the country to be pacified by England and France, or Italy, or Greece for that matter, we shall wait in vain. Unless we are ready to do something to help save the situation and to do it soon, we must expect other reports of widespread atrocities from all over the old Turkish Empire as the Turks proceed to eliminate by massacre all non-Moslem peoples from the country and leave Turkey for the Turks and for the Turks alone.

The King-Crane Commission that gave much attention to this question by personal investigation through Palestine, Arabia and Syria and in different parts of Turkey, came to a clear-cut conclusion that America alone is in a position to do what ought to be done in that country for its pacification and for setting up a safe and a righteous government. The Harbord Commission, after traveling even more extensively through Asia Minor, Mesopotamia, Armenia, Anatolia, Russian Armenia and Transcaucasia, came to the same conclusion, although without any collusion in investigation. The Near East Relief and other Commissions that traveled widely throughout the interior of all the countries named, and, after conferring with American representatives located in more than fifty thirty different centres over the entire area, came to precisely the same conclusion: namely, that none of the European countries will be able to pacify the country, restore order and set up a safe, just and permanent government.

It is also an interesting fact that representatives of England and France, both in Turkey and outside of Turkey, have repeatedly expressed themselves as of the same opinion, and this opinion of Commissions and of foreigners in Turkey is confirmed

and more than confirmed by practically all the nationalities that are dwelling there, including the Turk, the Koord, the Arab, as well as the Christian races. The one request experienced by all of these American representative Commissions from all classes of people was, that America should come in, not as a conquering nation, eager to annex some part of the old Ottoman Empire, but as a strong, pacifying, controlling force, to restore order, develop the resources of the country and lay the foundation for a permanent peace over an area that has known nothing but strife and disorder for centuries.

Among all these different peoples there seems to be a general agreement that if America refuses to come to the relief of the situation, the Turks will continue to hold sway in Europe, thus keeping open the door for the future entrance of bolshevism by way of the Bosphorus, and the atrocious rule of the Turk will be continued over non-Moslem peoples. This will necessarily mean that the civilized world will thus give its tacit, if not its official, consent to the perpetuation of government by atrocity upon the defenseless subject peoples of that entire area.

The position which the Armenians took during the war as allies of the Entente and for which they suffered more than any other nation is too well known for more than mere reference here. The Armenians have entertained a hope that, as a reward for their loyalty and suffering because of their attitude of friendliness and aid to the Entente and that for which the Entente stood, they would be entitled to protection at the hands of the civilized world. They do not ask this as a charity, or as an act of mercy, but as an inherent right belonging to them under the principles for which the war was fought. There is every evidence, however, that unless

America is ready to take a strong hand in the solution of the Near Eastern affairs, Armenia's hope of saving from annihilation even a remnant of that ancient Christian race and in their ancestral home is forever doomed.

There can be little doubt that the great majority of the people of the United States, if not practically its entire population, desire and expect the United States will accept its proper share of responsibility for pacifying this storm centre and atrocity-stricken area. There may be a difference of opinion as to just how this can be accomplished, but that something should be done that will be effective for stopping atrocities and government by massacre and substituting in place thereof that which will insure order, all are agreed. As the Treaty now stands, it is impossible for America to enter in as a member of the League of Nations and to assume a mandatory of Armenia or any part of the Near East.

It would not be impossible, however, if the Supreme Council should request it, for the United States to take responsibility for the pacification of Armenia and for giving that section of the Near East a safe and righteous government. In view of the cable dispatch from Lord Bryce referred to above and from reports in the press, as well as from much correspondence on the subject, there is reason to expect that, if the Supreme Council believed the United States would consider the proposition favorably, they would make the necessary formal and specific request. This would necessitate that the Allies and Associated Powers put whatever area was specified wholly into the hands of the United States and give them the responsibility for pacification and organization and for the setting up of an adequate government and the development of the resources of the country. This would mean

that the Allies and Associated Powers would not only not interfere, but would use their resources for protecting the boundaries of the country thus assigned and for throwing no obstacle in the way of the United States carrying out the trust thus accepted. It would mean an official recognition on their part of the territory thus outlined, if, for instance, it should be Armenia, as a separate national entity, independent from the Ottoman Empire, and in its independence expected to develop and organize a government of its own. It would mean that as soon as this responsibility was offered by the Allied and Associated Powers and accepted by the United States, negotiations would be entered into at once by the United States with the de facto government of Russian Armenia and the Armenian National Delegation representing Turkish Armenia, and through and by these negotiations plans be devised and carried out for accomplishing the end desired.

There are many who would shrink from such an undertaking because of the experience which the French are now undergoing in attempting to pacify even a small section of Lesser Armenia. There is every reason for believing that America's experience would be wholly different from that of the French. The French are looked upon as conquerors of the country, there for the purpose of annexation. They are attempting this in the face of the report of the King Commission which made it perfectly clear that if French forces attempted to hold and control that country they would be brought into armed conflict with the people of the country. But those same people have consistently urged that America should come in as the friend of peace and good order and as a country they trusted. We could confidently expect that, if a group of Americans of the

character and capacity of General Harbord and his staff which went so thoroughly over the Turkish Empire last fall, were sent into the country, after the complete withdrawal of all of the Allied forces, the Turks, Arabs, Koords, Armenians and Syrians could readily be made to understand that America's purpose was not to conquer or to annex any part of the country, but to set up a benevolent government on behalf of and in the interests of the people dwelling there and to develop the resources of the country. When the writer was through that country a few months ago, he found that the people of all races were heartily tired of uncertainty and disorder, and he found a keen readiness on the part of all to cooperate with any agency to be brought in which came in the interests of the country itself and the people dwelling there and not in the interests of the sending government. Although there has been much disturbance since that time, we may be sure that the most hearty cooperation could be secured by the proper use of diplomatic agencies and the assurance that only the good of the country is sought.

There is no time for party strife or weak hesitation over a matter that involves the life of a nation, the cessation of soul-withering atrocities, and the peace of the Near East. At this stage it is an administrative question which later will demand congressional backing.

(Signed) James L. Barton.



TO THE PRESIDENT OF THE UNITED STATES OF AMERICA.

SIR:

American Missions in Turkey date back to 1819, eleven years before the first Treaty between the United States and the Ottoman Porte. They were organized by Americans, and permitted by the Ottoman Government, in the same manner and with the same privileges as the pre-existing missions of other countries. In Turkey such a recognition and permission carry the force of law. Under it the Missions acquired property, established institutions, carried on commerce in the products of their printing presses and industrial institutions, imported the articles necessary for their maintenance and for their work, free of duty, and obtained other immunities similar to those of the other nationalities. Under the Treaties of 1830 and 1862, American citizens were placed on the same footing in Turkey as those of the most privileged nations. This included their missionary immunities and privileges, as has been in numerous instances maintained by the United States, and admitted by the Ottoman Porte. Similar principles have been reaffirmed in the Hatti Humayun of 1856, the Treaty of Berlin of 1878, the laws of 1864 and of 1868, the notes to the United States Legation of 1875 and 1889 and 1892, and Secretary Bayard's letter to Minister Strauss in 1887, and a letter from Mr. Foster to Mr. Thompson, November 29th, 1892.

Of late years these privileges have been abridged by regulations and arbitrary executive acts of the Turkish Government. In many instances they have been submitted to by American missionaries, and those of other nations, in the hope that

compliance would conciliate the Turkish Government, and put a stop to further encroachment on the rights secured by treaty and immemorial usage. These concessions only produce demands, which, if complied with, would result in the crippling of all missionary work, and imperiling pecuniary investments amounting in the aggregate to \$6,000,000 belonging to citizens of the United States.

In view of the progressive obstruction and encroachments of the Turkish Government on missionary work of all nationalities, the French Embassy at Constantinople, in November, 1901, obtained the following settlement :

“ By a letter written in virtue of an Imperial Iradé mentioned in that letter, the Ottoman Minister for Foreign Affairs declares that the Porte, after having acceded to our first demands, accepts the new demands of France, viz :

“(1) Recognizes the legal status of our existing schools, and grants them the Customs immunities stipulated in the Treaties and Conventions in force ;

“(2) Recognizes the legal status of our present charitable and religious establishments, and grants them exemption from the Land Tax, and the Customs immunities stipulated in the Treaties and Conventions in force ;

“(3) Authorizes the construction, repair, or enlargement of the scholastic, charitable, or religious establishments damaged or destroyed during the events of 1894, 1895, and 1896, in Asiatic Turkey and at Constantinople ;

“(4) Undertakes to regard as fully and legally authorized the foundations, enlargements, constructions, and repairs we may desire in the future to effect, if, after being warned of our intention, the Imperial Government has not raised objections within the delay of six months ; and

“(5) Sanctions the election of the Chaldean Patriarch.

“ Moreover, the documents proving that the decisions enumerated above are put into execution have been communicated to the French Embassy in Constantinople.”

A similar settlement, except that relating to the Chaldean Patriarch, has been obtained by the Governments of Russia, Germany and Italy for similar institutions belonging to their subjects. The United States Legation, at the request of the American missionaries, has filed an application for a similar settlement of American missionary rights, but up to the present time no notice has been taken of this demand.

Furthermore, anterior to the above settlement, the Turkish Government conceded five years ago to the French Medical School of Beirût the recognition of the right to issue a French diploma of Doctor of Medicine and Master of Pharmacy to graduates in those departments. His Majesty the Sultan also issued an Iradé, directing the Imperial Faculty of Medicine at Constantinople to send, each year, a Commission to participate in the examinations in Medicine and Pharmacy in the French School of Medicine at Beirût. Successful candidates receive from the Imperial Faculty the diploma of Doctor of Medicine and Surgery and of Master of Pharmacy without further examination.

The Syrian Protestant College applied, through the United States Legation, for similar privileges for its Medical Department, which has been much longer in existence than the French School. After years of fruitless negotiations, the Rev. Howard S. Bliss, D.D., President of the Syrian Protestant College, appealed directly to you on this subject. In a dispatch, sent in August last to the American Minister in Constantinople, you drew the attention of His Majesty the Sultan to the invidious distinction made in favor of the French School, and requested His Majesty to grant the petition of the Syrian Protestant College, and to place its Medical Department in every respect on a footing of equality with the French Medical School. To the present time, His Majesty has taken no notice of this communication, and it is possible that it has never been given to him by the Grand Vizier. The attitude of the Ottoman Porte on these two questions needs no comment.

We therefore beg you to take the necessary steps ;

(1) To secure for the American Missions and Institutions in Turkey the prompt and full confirmation of their pre-existing rights, and a settlement similar to that accorded to Missions and Institutions belonging to French, Russian, German and Italian subjects ; and

(2) To secure the appointment of an annual Commission by the Imperial School of Medicine at Constantinople to co-operate in the Syrian

Protestant College at Beirût in the examinations in Medicine and Pharmacy of graduates of the Medical Department of the same, and the award by the Imperial Faculty of Medicine, to successful candidates, of the diploma of Doctor of Medicine and of Master of Pharmacy, without further examination.

- ..... Chairman.
- ..... Representative of
- ..... The American Board of Commissioners for Foreign Missions.
- ..... The Board of Foreign Missions of the Presbyterian Church in the United States.
- ..... The Reformed Presbyterian Church of North America.
- ..... The Syrian Protestant College at Beirût.
- ..... { Robert College at Constantinople.  
The American Bible House at Constantinople.  
The American Bible Society.
- ..... The Euphrates College at Harpût.
- ..... { The Central Turkey College at Aintâb.  
The Anatolia College at Marsovân.
- ..... St. Paul's Institute at Tarsus.
- ..... { The American College for Girls at Constantinople.  
The American Collegiate Institute for Girls at Smyrna.  
The Central Turkey College for Girls at Marash.  
The International College for Boys at Smyrna.
- ..... The American Hospital at Cesarea.

**THE STORY**  
**OF**  
**A NATION'S MARTYRDOM.**



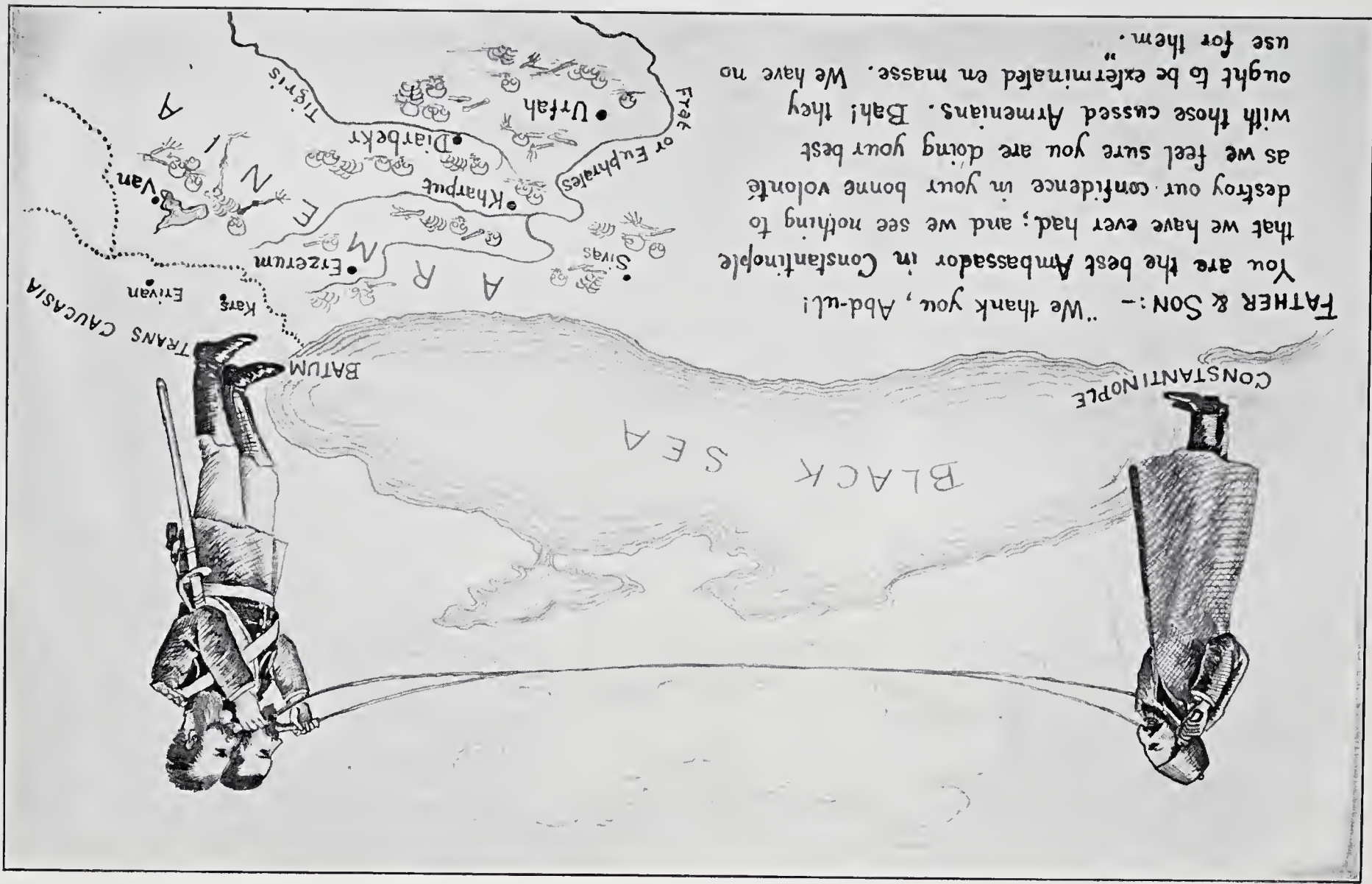


THE PRINCE OF PEACE:— "It drips with blood!  
The blood of those who have died on My Cross;  
and who have drank of My Cup of affliction."

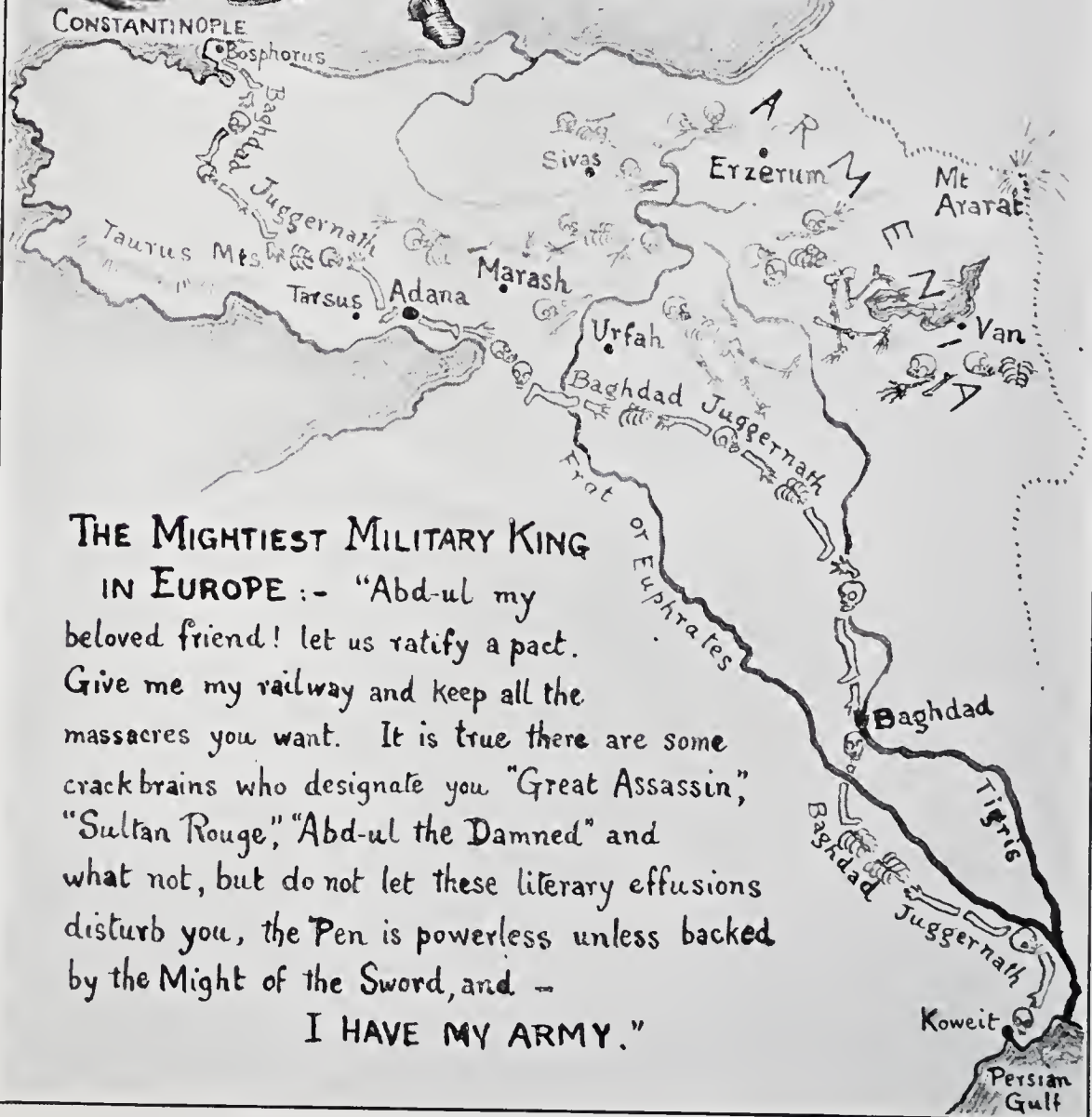




FATHER & SON: - "We thank you, Abd-uli  
 You are the best Ambassador in Constantinople  
 that we have ever had; and we see nothing to  
 destroy our confidence in your bonne volonte  
 as we feel sure you are doing your best  
 with those cursed Armenians. Bah! they  
 ought to be exterminated en masse. We have no  
 use for them."







### THE MIGHTIEST MILITARY KING

IN EUROPE :- "Abd-ul my beloved friend! let us ratify a pact. Give me my railway and keep all the massacres you want. It is true there are some crackbrains who designate you "Great Assassin," "Sultan Rouge," "Abd-ul the Damned" and what not, but do not let these literary effusions disturb you, the Pen is powerless unless backed by the Might of the Sword, and -

I HAVE MY ARMY."





**THE LAST PRAYER:-** "Oh God! they have desolated my plains and laid my high places low. They have slaughtered my sons and my daughters and consumed them with fire and sword, and now they would destroy the remnant of my children that is left."



The "Azatamart" an Armenian paper published at Constantinople publishes the following telegrams:

1. Mush April 29/11 May. - "Mussa and Kassim Beys with Hadji-kerro and the tribes of Belak, have begun in armed condition to have meetings. The villagers of Choakhour district terrified came to Moush. On April 25/7 May, the servant of Kassim Bey, Hillo-Erbo shot an Armenian, named Alexan, dead, with *mauser rifle* mavazer (?) gun. Tahir Pasha came to Mush. Mussa and Kassim Beys with their servants, armed, went to meet him and were accepted by the Pasha. On these last days a panic has stricken all the people. In the name of the country we beseech peace for the people, either the armed Kurds must be punished, or the peaceful people too, must be allowed to bear arms."

2. <sup>et</sup> Trphizund, April 28/10 May. - "Two brides of the Surmini village were maltreated by the Sou-Schmez-Oghlou Aghas and on the following day the said Aghas, demanded four (4) maidens too. For this reason, the Armenian inhabitants of the village unable to stay longer there, left all their property, and with their children and families came to the city to protest."

The Editor of the said paper says, in a long editorial: "We dare to say openly, that the Government only the central Government is responsible. Several times by proofs and facts we pointed out /

out the dangers of another approaching massacre. The double faced policy has not been useful and respectable in any time, especially, when such policy concerns the existence of a people. We have left to the government the chance of the two alternatives (1) either to punish the armed malefactors or (2) to arm the peaceful people too for self-protection."

Another long editorial, in Arevelk May 19th No- F306, says: "The Constitution has been useful, only to malefactors like Mussa Bey in Moush Hussain in Van, Papaure-kinjo in Sasoun, Hamzo or Fate in Boulanugh and Khuncouss, Haidar Bey in Kughy, Said Ali in Khizan, etc., etc. Yet Armenians have no safety of life, property, and honour."

The "Arevelk", an Armenian journal, published in Constantinople, May 13/26, gives the following news:-

On April 24/6 May in the village Khozlan, in the Province of Erzroum, an Armenian, named Kro, with his brother goes to farming in his own field or farm; 50 armed Mouhadjir Turks attack them and wound mortally. The wounded Armenian getting desperate for his life attacks the Turks and kills one of them. The Mouhadjirs go off carrying with them the animals and seeds of the farmers, and inform the government that Armenians attacked them. The Kaimakam (local governor) in spite of his accurate knowledge of the fact, imprisoned the Armenian, Kro, who was mortally wounded and whose arm was bruised and his elbow dislodged.